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THE

CHRISTIAN PHILANTHROPIST;

OR

HARBINGER OF THE MILLENNIUM.

BY WILLIAM COGSWELL, D. D.

SECRETARY OF THE AMERICAN EDUCATION SOCIETY.

WITH AN

INTRODUCTORY ESSAY

BY JAMES MATHESON, D. D.

WOLVERHAMPTON, ENG.

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PREFACE.

No person who peruses the Sacred Scriptures with attention and diligence, can remain unconvinced, that a period is approaching, in which the Church of God in this world will enjoy far greater prosperity and happiness than it ever yet has enjoyed. This blessed season, called the Millennium, the Lord will hasten in his time. Those individuals who pray, and labor for the advancement of this glorious day, are co-workers with him in bringing it forward; and all those Christian enterprises which serve to introduce it, may be considered as harbingers of its approach. Such are the various benevolent Societies, whose object is to diffuse religious instruction and knowledge. They are combined instruments in promoting the conversion of the world and the salvation of men. They have an interest in each other, depend upon each other,

and assist each other. There is no occasion for collision or rivalship among them. All are important — and most of them absolutely necessary in hastening the accomplishment of that glorious and animating prediction: "They shall all know me, from the least of them unto the greatest of them, saith the Lord." They are precursors of the latter-day glory, and will usher it in as the morning stars precede the natural sun, and usher in the natural day. As this period advances, that system of benevolent operations which is designed to enlighten and bless the world, will increase in extension and efficiency. In order to this, a thorough knowledge of the nature, designs and progress of these operations, must be diffused through the community, to awaken an interest, and to excite to vigorous and persevering efforts on their behalf.

It was thought that were the nature and importance of the several prominent Societies discussed, the claims of each urged, and the whole presented in one volume to the public, it would contribute to this desirable end.

For many years the Author of the following work has been specially interested, in the Christian efforts which are made for the extension of the Redeemer's kingdom, and, for the last ten years, has been exclusively devoted to them. While engaged in

his present employment, he feels bound to consecrate his whole strength to these benevolent enterprises, which he considers the glory of the present age. With this in view, he has deemed it his duty to lay before the public the succeeding Dissertations, which were principally prepared some years since, but have recently been revised for publication. It is hoped they will appear to be fair discussions of the several topics on which they treat. An opinion of the comparative value or merit of the different benevolent Societies has been purposely avoided. In the arrangement of the Dissertations it was thought best to have no regard to the order of nature, to the time of formation or importance of them.

It was supposed, that an Appendix, containing a brief historical and statistical sketch of the different benevolent Societies, would be a valuable accompaniment. This, therefore, has been subjoined. In preparing the Appendix, much assistance has been received from the Secretaries of the different benevolent Societies, and other individuals.

The work was written, partly for the Author's own improvement, and he trusts he has received much benefit from his attention to these subjects. His mind has been informed, and his heart more deeply interested in the general cause of benevolence. And his fervent prayer to the Great Head of

the Church is, that the work may also be a blessing to others, and a means of promoting that cause which is so dear to the heart of Infinite Love.

Boston, May, 1839.

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INTRODUCTORY ESSAY.

THE Evangelical Prophet had his eye often fixed on the distant future, and seemed to anticipate with sacred delight the triumphs of the Messiah. The glories of the latter day were present to his mind, and the reign of the Prince of peace, (for at least a thousand years,) was described in language which intimated as much certainty of such an event's taking place, as if the Redeemer had already seen of 'the travail of his soul and was satisfied.' True, the Prophet knew the difficulties to be overcome, but he considered these as few and feeble when Zion awaked and trusted in the mighty arm of her King. He presented many encouragements to the believers of that generation. These have come down to us, and perhaps we understand them better than when they were first uttered. Amidst all the obstacles in the path of the Christian church, produced by the sinner's guilt and the believer's unbelief, the Christian hears the inquiry, "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? For as soon as Zion travailed she

brought forth her children." And what replies can we give to these inquiries? What encouragement can we draw from the closing declaration of the Prophet on this passage? *We* have *not* heard of such a thing in our day. *We* have *not* seen such things among us. Even the history of the church can hardly furnish a full and satisfactory answer. There were indications of mighty changes among the Gentile nations when the gospel had free course among them and was glorified. The rapid and almost universal spread of Christianity in the Roman empire seemed to be the birth-day of the world! At the Reformation, when the *incubus* of Popery was thrown off, and an oppressed and groaning earth felt the blessedness of mental and spiritual liberty, it looked as if nations had been born at once. And during the last century we are furnished with some striking proofs of the Divine power in bringing multitudes into God's kingdom. But perhaps some modern missions—especially those of the London Missionary Society—furnish some of the strongest illustrations of the beautiful ideas contained in this passage referred to.

At the same time we cannot but admit that the proper and complete answer to these inquiries is yet reserved for the future. How distant that future may be, we may not be able precisely to tell; but this may safely be asserted—that the time, brief or lengthened, depends, under God, on the church. Let his people shrink from duty, and the evangelization of the heathen world will be postponed to an indefinite period. Let them do their duty; let them obey the Divine command; let them from the heart earnestly *desire* the conversion of the world, and soon, very soon, will that

glorious event take place;—for what does the Spirit of God declare—"As soon as Zion travailed, she brought forth her children."

Do not these words of the Prophet supply materials for solemn thought? They point out our *duty*, our *short-comings*, and our *hope*. Our duty is to travail, to desire, to agonize for the salvation of men; our *short-comings* are the neglect of this duty, our lukewarmness in this cause, our low estimate of the power we possess to accomplish this work, and our unbelief; our *hope* is, that if the whole Christian church were only to awake to its high vocation—if believers of every name and in every land would only exert the *power* which God has given to them, and bend all their energies and anxieties upon a world lying in wickedness, the generation that is just entering on the stage of existence in every heathen land, would not have arrived at the maturity of being before the Bible was in the hand of every one that could read, and the voice of the living teacher proclaim to every one the message of eternal life. This is evidently the interesting truth announced in the closing part of this passage in Isaiah. It is intimately connected with the preceding parts of it, and indeed will furnish the answers to the interesting and solemn inquiries that are proposed. Shall these extraordinary events take place? Shall our eyes behold such wonders in the moral world? Yes, whenever Zion travails, whenever the church possesses the spirit of the Redeemer of men, and is straitened till the great work of a world's salvation is accomplished: for the word is recorded—it cannot fail. "As soon as Zion travailed she brought forth her children."

Is it so? Then what an awful and solemn responsibility rests on the church of Christ! How desirable that all who love the Saviour, should become more deeply impressed with the importance of the work before them, and more intensely desirous of the speedy approach of the happy days of the Millennium—the Saviour's reign on earth.

I wish to illustrate and establish the following proposition—That the church of Christ is *able* instrumentally to evangelize the heathen world *in one generation*, if it will only exert the power which it possesses.

Startling as this proposition may be to some minds, yet I think a calm and sober investigation of the subject will assist in removing some difficulties which prevent entire acquiescence in the correctness of this assertion. It is a subject that demands the full exercise of all our powers; it is connected with our own personal religion, with that of our families, our churches, and of the whole world. A serious frame of mind well becomes such an investigation; and our secret but earnest and believing prayer should be lifted up to God that he would remove our prejudices; correct our misapprehensions; show the path of duty, and enable us to walk in it, whatever may be the sacrifice of feeling, of ease and of selfishness.

We proceed to an examination of this subject with advantages which our fathers did not possess. There are numerous facts now admitted as supplying principles of action, which they had not so fully ascertained as truths. We occupy a higher position than they were privileged to stand upon. From this moral elevation we can survey the past history of the church, and

better understand the connection between providential dispensations and the progress of divine truth, than they were able to do. We can look at the *present* interesting condition of the cause of truth and righteousness, and come to safer conclusions respecting the adaptation of the means now employed for the evangelization of the world. Neither is the *future* altogether hidden from our view. It comes nearer to us than it did to them. We see the promises and predictions hastening on to their fulfilment, and we can form some idea of the instrumentality which God will honor in bringing in the full glory of the latter day; "When the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it."

With these facilities for assisting us in our investigation, let us proceed to consider,

I. The present condition of the heathen, and the difficulties in the way of evangelizing them.

1. The state of the heathen.

Here no process of reasoning is required to convince us that it is one of misery and danger. There are certain facts admitted in this case by all real Christians, which render arguments unnecessary. It is for instance admitted

(1.) That the abominations of heathenism produce wretchedness even in the present life.

(2.) That where there is no vision the people perish.

(3.) That there are at least six hundred millions of human beings with immortal minds, in this ruined and dangerous condition.

(4.) That the present generation of heathen is fast passing away, and that there is very little hope of a hundredth part of them being saved from the wrath to come.

Such is the awful picture presented to our view. I have not colored it. It stands before our minds in all its vastness, and in all its painful features. A world lying in wickedness—in a state of moral desolation, without a single ray of hope, but that which proceeds from the church of Christ. They walk in darkness, and love it well. Without forgiveness from God, they seek it from demons; deprived of real consolation in trouble, they apply to miserable comforters. God is unknown. Christ was never heard of. Hope is not with them. They are far off from happiness and peace. The journey of life is indeed to them a weary pilgrimage; but tiresome as it is, there is no rest for them at last. The sorrows of life are numerous; but they do not know a period when sorrow and sighing shall flee away. Thick clouds surround them; they cannot see beyond the present hour; they wander on the dark mountains, and perish in a state of impenitence and guilt. Their sufferings at last, are not because they have rejected the message of the gospel, for they never heard it proclaimed; but because they acted in opposition to the convictions that they had of right and wrong, feeble and imperfect as they were. The little glimmering of light that had survived through many ages of tradition, had from their love of sin become thick darkness—a darkness that might be felt.

No speculation as to the benevolence of the Deity; no imaginary hope as to the dealings of God's mercy

with the heathen at last, can yield comfort to the Christian in looking at their condition. Judging of their prospects by the book of truth and the book of love — they see, they feel, they believe that the heathen are perishing for lack of knowledge; that however varied in degree the punishment of men will be hereafter, yet there will be in the *lowest* scale of punishment a separation from the source of happiness; the total and eternal absence of all peace and joy; the endurance of anguish of spirit, and deepening rage produced by uncontrolled passions and ungratified desires. The very love of sin will constitute a hell to every one who is under its corrupting and debasing influence. Oh there is enough in the present condition of the heathen to excite our deep compassion, and there is more than enough in the dismal prospect that awaits them, to fill us with sorrow and shame at our indifference. I fear that in some minds there is a lurking and a lingering hope, that after all, the condition of the heathen at last may not be so awful as has been represented. Let us banish such a thought from our minds. Let us stand on the firm ground of Scripture; be affected by its solemn threatenings; be influenced by its injunctions, and animated and encouraged by its promises.

2. It is plain from what we have said that the present condition of the heathen presents many difficulties to Christians while trying to evangelize them.

We wish not to conceal, lessen, or exaggerate these obstacles. Perhaps some minds have viewed these as greater than they really are, and have thus been deterred by their number and greatness, from making any attempt to overcome them. This conduct

however is neither consistent with Christian courage, nor with a regard for the Divine command. We are not indeed to be so imprudent as to use means without looking at the difficulties that oppose them, for proper methods cannot be adopted by us for overcoming these unless we know them and estimate them aright. By numbering and weighing them, we shall be better able to lay those plans which may be successful;—we shall see how far human instrumentality can go, and its utter inefficiency without the agency of the Divine Spirit. There is another mistake which is sometimes made on this subject—some look at the difficulties as *only* or *chiefly* to be found among the heathen themselves. My deep conviction is, that there are many to be found also among professing Christians. Examine the subject and judge for yourselves. We all admit the depravity of the human heart; the demoralizing and hardening influence of idolatry upon the soul. We know the firm grasp that false systems of religion take of the human mind, by the criminal indulgences which they not only permit, but encourage and enjoin. We are quite aware that a powerful priesthood is arrayed against the efforts of Christian missionaries. Their craft is in danger, and they act in its defence. We know also that the great mass of mind in the heathen world, is willingly led captive by Satan, operating on it by a system of delusion and falsehood. He is the god of the heathen, whom they do not love, but fear. Seated on his usurped throne, he reigns over them with an iron rod. He exacts from them services the most degrading and infamous. He in every possible way directs the energies and faculties of immortal minds against the Being who made them,

and whom he supremely hates. He has a world lying prostrate at his feet. His slaves are in misery, but he has no sympathy, no compassion for them. There is no nobility, no generosity in his nature. All is dark malignity and unmingled malevolence. The prey is in the hand of the mighty, and the lawful captive is not delivered. The strong man armed keeps his palaces. The usurper is not opposed, or but feebly, while he retains his unjust dominion. His delusions are not exposed—his lies are not detected. Millions bow beneath his demon power, and he rules almost unchallenged the god of the heathen world.

Such are some of the difficulties to be overcome by the Christian church when the evangelization of the heathen is sought. It may be asked,

II. What is the power which the church of Christ possesses, and what are the reasons why it should be employed without delay, in the evangelization of the world?

There are certain truths admitted here also, which will clear the way for illustrating this part of our subject. It is admitted for instance, 1. That the only remedy by which mankind can be saved, is committed to the care of the church. 2. That it is the duty of Christians to communicate the knowledge of this remedy to all mankind.

These admissions involve the principle for which we contend. But to make this still more obvious, let us

1. Ascertain the nature and extent of the power which Christians possess.

It is not worldly power, either as it regards numbers,

wealth, or political influence. It is not a literary or a scientific power. It is not specifically an intellectual power. It is a *moral*, a *spiritual* power that Christians possess, though it combines with this, part of the elements of power which worldly men possess and exercise. For instance, there are *numbers* — some millions of Christians in the world. There is *wealth*— much more, I apprehend, than we are aware of. There is *intellect*—this, we believe, is closely connected with moral power, and when placed under its direction, will tell on the best interests of the world. We indeed feel disposed to claim the chief share of the intellect of the world for the Christian church. I say this because this has been, with all the petulancy of vanity and assumed superiority, denied to us; and Christians have been allowed to be well meaning, but weak minded and rather imbecile. The history of the church in past ages proves, that vigor of mind and powerful intellect were in the ranks of Christians. The defences of Christianity in the early ages show this. The writings of more modern times prove this. The chief intellectual power of the last three centuries has been with Christians or professed believers in a divine revelation. The noble defences of truth, the inculcation of all that elevates and strengthens the human mind, will be found among the productions of the friends of Christianity. The few mighty minds which have risen on our world to rescue human nature from the universal charge of frivolity and weakness, will be found among Christian philosophers. Multitudes have indeed laid claim to the possession of intellectual power, but they are rather to be classed among the herd of compilers, plagiarists, and imitators,

who pursued the beaten path without one original idea of their own. If in an age some mind arose, threw off the trammels of former systems, and struck out a path for itself, is was found the erratic movement of a wandering star, rather than the regular and beneficial influence of no less splendid luminaries, but more steady and certain in their career. That mind is essentially weak, whatever may be its pretensions, which admits no force in the claims of revelation; which is proud of its fancied superiority, while it does not reverence and love the Divine Being. In every such case, whatever may be the productions of that mind, society can receive little improvement; while the individual himself makes shipwreck of his mental powers, and can never reach the haven of truth. If we judge of the vigor of a man's mind by the subjects he contemplates, or the influence which he can exert over other minds, we find the superiority is with the Christian. The subjects before him are noble, manly, all important; and a good man can produce an influence on other minds which a mere philosopher never could exercise. It is however in its intimate connection with moral and spiritual power, that the human mind can exercise a beneficial influence on the world.

The power of the church lies chiefly in *its piety*—in its enlightened views of the divine character—in its estimate of the value of the soul—in its right apprehension of the worth of Christ's salvation—in a deep sense of its obligation to redeeming love—in holy compassion for the perishing sons of men—in a readiness to consecrate the whole man—soul, body and spirit to Christ; and in a willingness to be nothing, so that Christ may be all and in all. The moral power of

the church consists in the influence of Christian principle on the great mass of its members—not in the fervid zeal or entire consecration of a few, but in the determination of the church, as such, to be Jehovah's, and to seek as the great business of life, the triumphs of their Lord and Master. It consists in keeping before the minds of all Christians, the duty and privilege of using the appointed means for converting the world—in not being easily discouraged—in a readiness to meet difficulties, and to overcome them in a prudent, zealous and persevering continuance in seeking the happiness of mankind. This moral power of Christians will be found intimately connected with a sense of weakness, and will exist in close union with a conviction that every effort to do good, whether on a large or on a small scale, whether at home or abroad, will be in vain without the power of God's Spirit.

This moral and spiritual power of Christians is the instrument which God employs for extending the kingdom of truth and righteousness among men. It is not the scattered and irregular exertions of a few of his people that will do. It is the combined wisdom, zeal, love, devotedness, and perseverance of the great mass of professed Christians that Jehovah seeks.

It will, I doubt not, be readily conceded, that if this mighty moral engine was in full operation, and bearing its powerful influence on the world, that the results would be glorious—that if it had been employed during the last forty years to its full extent, the heathen world would almost have changed its name, and though not Christianized, yet it would have possessed the elements of knowledge, and the preaching of the gospel.

Another question arises here.

2. Why should Christians *now* employ this power for the existing population of the world, and leave nothing for the next generation to do?

Perhaps no one will propose such a question in words, and yet all our past operations appear to have been conducted on this principle. It looks as if we had selected a certain share of the work to do, and that we had left the remainder of the field of heathenism to be occupied by our children and our children's children! Acting on this principle, understood if not expressed, our minds have been kept easy when they should have been in trouble; apathy respecting the heathen has been produced, when there should have been travail of soul for their salvation. It is this evil principle of leaving to others what we should do ourselves, that I wish to expose. It contracts the soul; it narrows the vision; it blunts the moral sense; it leads to procrastination; it depends on the instrumentality of *others* for accomplishing the designs of mercy, instead of leading *us* to rouse our own energies, and to improve our own advantages in fulfilling the divine purposes.

The question returns, What reasons are there in concluding, that we are bound without delay to exert this moral power in evangelizing the world? If, my friends, Christians were in a right state of mind, and felt the full force of divine authority, the unrepealed command of Christ would rouse them to exertion, and convince them that now, at this very time, they are bound to instruct the world; and if they can prevent it, not leave one soul now existing on earth, to be instructed by the generation of believers that may

follow them. It may however make the path of duty still more plain, to some minds, if we mention a few of the peculiar circumstances in which the providence of God has placed the Christian church of our day. These may help to show us, that our responsibility is greater than that of the disciples of Christ; greater than that of our fathers, and even greater than it is likely to be to the generations that are to follow us.

We have facilities for communicating knowledge to the heathen, which the church never possessed before.

When Christ's command was first given to his disciples, they might have said, 'How can we obey it? We are only twelve, or seventy, or at the most five hundred brethren. How can this handful of believers cultivate the fields of the world?' The Christian church *now* cannot say this; there are thousands and tens of thousands of Christians, who ought to be prepared to go forth and obey the command of Christ. Again, the first preachers might have said, 'We are not only few, but poor and despised, and persecuted; we belong to a nation hated by the Greeks and Romans. How can we expect that from us, the philosophers of Greece and Rome will receive the lessons of the gospel? Our nation is a mere province; philosophers we have none; science we have none. In the arts we have made little improvement, and our moral power is weakness.' The nations of which the church of Christ is now principally composed cannot say this. We have greater influence in the world than was ever possessed by the Roman power. Our arts, our science, our literature, our commerce, our political power form an influence, that tells on all the nations of

the earth, but especially on the heathen. The very name of Briton is a passport in distant lands. A Roman citizen of ancient times was not more secure in the panoply of his civic privileges, than a Briton or an American is at the present day in every land. Again, the first preachers might have said, 'No place is open to our message; even Jerusalem itself is ready to exclude us, and we cannot do our Master's will without imprisonment, and perhaps death.' Can we say this? Is not every place open to us? is not the imploring cry wafted across the bosom of the mighty deep by every breeze—Come over and help us? If, in the circumstances of the first preachers of Christianity, there seemed to be some advantages over us, they might be considered as the gift of tongues, and the working of miracles. But even here, I apprehend, we have greater facilities than they had. Nearly all they did, was with the living voice; and there were not many who had this supernatural gift of speaking in the languages of the heathen. But we have the Press; we can through it speak to far greater numbers than they were ever permitted to address; we can multiply copies of the sacred Volume to an indefinite extent, and in a far greater number of languages and dialects than were known in the days of the apostles.

And with regard to miracles, we know that they did not convert men. It was a branch of evidence which *we* do not require. We have that word which contains facts founded on miracles, and supernatural agency, which the Spirit still employs in the conversion of sinners; and in sending this to the heathen along with the living voice of the faithful missionary, we may expect the glorious results of ancient times.

Surely then, if apostles—if the early Christians were bound to obey the command of Christ, we are under more solemn responsibilities than they were to do the same. Again, how superior are our opportunities to those which our fathers possessed. Let us not condemn them because they did not attempt the work we are only beginning to contemplate. They knew little of the abominations of heathenism; we know enough of them to appal us. Many of them had to struggle unto death, to secure religious privileges for themselves and for us. They labored, and we are entered into the result of their labors. We have not been called to endure the privation of our Puritan fathers. They did more than we have yet done, as compared with our advantages. They kept the lamp of truth from being extinguished; and when some of them could not do this, they secured it, left the land of their fathers sepulchres, and on the wide wilderness of a western world, lighted up afresh the precious flame; and now their light is added to ours, that unitedly we may enlighten the world. Again, our fathers had no doors of usefulness opened to them in heathen lands. It is said that the holy Baxter had planned a Christian mission to some heathen land, but obstacles were in his way, and he could not surmount them. The government of the day was opposed to such an enterprize, and he could find out no suitable place on which to plant the standard of the cross. How different are our circumstances! Our government is now decidedly favorable, and places innumerable are ready to receive the messengers of peace.

Besides all this, if our fathers had wished to give the Bible to the heathen, they had no translation, and

had hardly any opportunity of getting these made among the heathen. We have translations of the Scriptures in languages spoken by three-fourths of the heathen. This department of Christian usefulness is fully open to the church. All that is required is money, in order to fill the world with Bibles. Once more, our fathers did not see our little island the ruler of dominions on which the sun never sets. All their dreams of ambition could not have reached the reality that now exists—in the direct power that we exercise over more than a hundred millions of heathen. Our commercial enterprize is also greater than it was in the days of our fathers. Our vessels navigate every sea. Our merchants are princes in the earth, and hold intercourse with every land. Surely our duty to evangelize the world is more imperative than the duty of our fathers.

There is another circumstance that plainly marks the providence of God. When we speak of the church of Christ, we almost naturally think of the Christians of America, and of Britain. We do so, because we cannot but think that the great mass of believers in Christ are to be found in those two lands. Oh, what hope would there be for our world, if these two nations should cease to be! Now mark the providence of God. These nations are essentially one—the same origin, the same faith, the same language, the same enterprize, and the same desire among the churches of both countries to convert the world. The mighty work then rests on the very two nations that are one in all which pertains to the extension of the Redeemer's kingdom. Surely this marks the finger of God, and fixes the awful responsibility on these

nations, as with the very seal of Heaven itself. We must be blind indeed, not to see God's design. We must be deaf indeed, not to hear the voice of our Lord and Master, saying in emphatic language—"Enter in and possess the land."

And may it not be said with truth, that we are the persons called on to evangelize the heathen, and do it now, instead of leaving any part of the work to be done by our children. The existing population of the globe is committed to the care of the church *now*. We have little hope of the adults, and if we allow their children to rise up without Christian instruction, in the days of our children they will be adults, and as much beyond the influence of truth as their fathers are at this moment. Our neglect then will destroy two generations. To save one and that just rising into life demand the united energies and power of the church of Christ. Again, we have seen that God has committed to us the moral destinies of the world by his own providential arrangements. We cannot tell, that these will be in existence in the day of our descendants. Nay we may be almost sure if we neglect our advantages, if we overlook the evident design of God in giving to us such mighty power over the nations, that God will take them from us, and give them to some other nation that will improve them better. And finally, on this part of the subject; the heathen world is waiting for the gospel at our hands. It may not be so in the days of our children. On us, then, the duty devolves—it is present, and must not be considered future. The command of Christ is *now* binding; souls are *now* perishing; the young are *now* rising up, and getting beyond instruction. Our

children will have another youthful generation to instruct. Are we prepared to execute the work? How has the church acted in past days? How is it acting now?

We will,

III. Show why this moral power of the church has not been exerted, and the consequences of unfaithfulness.

There are some who would account for the present destitution of the heathen by referring it *all* to the Divine sovereignty. This is dangerous ground, and would exonerate God's people from all blame. We fully admit that if it had been the will of God, he could have furnished every human being with the knowledge of himself; and he could, if he pleased, have made his people the instruments of conveying this knowledge. But in coming to a correct judgment in this matter, I apprehend we are not to look at the Divine purposes, which can be no guide to us, but rather to ascertain the Divine command, and see what the path of duty would lead us to perform. The secret intentions of God can never furnish an excuse for plainly neglecting the sacred injunction, 'Go and preach the gospel to every creature.' Our duty and responsibility remain the same, whatever may be the designs of Infinite Wisdom. To neglect an obvious duty, is to be guilty of a great offence against the authority of God. This duty has been neglected by different generations of Christians, and therefore great guilt has been contracted. This criminality however, becomes aggravated by the fact, that it was the sovereign will of God, that all nations should

be made acquainted with the salvation of his Son. It is then an act of opposition to his will, instead of being in accordance with it, when Christians as far as their numbers, wealth, and energies could enable them, have not directed these on the darkness and wretchedness of the heathen world. In former days the shadow of an excuse might exist on account of the churches' ignorance of the real condition of the heathen, and the barriers in the way of sending the gospel to them. No excuse of this kind can now exist. That difficulties are to be surmounted, we have already seen: but numerous, varied and mighty as these are among the heathen themselves, they are not so discouraging or appalling as those which are furnished by the church itself. The same obstacles which now exist in pagan lands, existed in the days of the apostles, and they were overcome, and the same means and the same blessing can overcome them now. But there are difficulties in the church now, which did not exist in that age of spiritual life and of hallowed consecration. It is to these we must chiefly attribute the inefficiency of the church of Christ. It is because of these that so few inroads are made on the empire of darkness.

1. There are the divisions in the Christian church.

I do not refer to denominational distinctions—these may probably exist, though in a modified form, even to the end of time—but to the *disunion* among true believers; not to the absence of uniformity in outward observances, which is comparatively of little consequence, but to the absence of *unity of spirit*. This state of things has been produced by a departure from the laws of Jesus Christ; by recognizing authorities in

his church which he repudiates; by surrounding his religion with the meretricious adornings of human inventions, and by demanding a regard and respect for these, equal to what is paid to Divine institutions. One main reason why Christians are opposed to each other, is, that some defend what is human, the mere creature of man's policy and ambition, with as much tenacity and boldness as Divine truth itself. They elevate the creation of man's fancied wisdom to as great a height as the essential doctrines of Christianity themselves. They attach as much importance to the principles of expediency as to the great and unchanging principles of Revelation. Thus, when others seek to give Christ the honor due to his name and office as the King in Zion, as the only Head of the church;—when there is a desire to separate what is vile and injurious to the interests of religion from that which is valuable, and essential to the happiness of men—human passions are excited, the common enemy is forgotten, in the open and fierce attacks made on those who hold the same great and all important doctrines. The talents, the energies, and the piety of multitudes are thus wasted in the defence of those things, which are beneath the notice of Christian men, desiring the Divine glory, and the absence of which would be the greater blessing to themselves. And on the other side feelings are produced which are unfavorable to Christian unity, which prevent a combined, bold and simultaneous attack on the empire of darkness. Christians are jealous of each other. They narrow their views, and look at their own little circles, instead of looking abroad on the wide field of the world. They care too much for denominational accession, and

undervalue accessions to the church of Christ. They seek to strengthen their position at home; while Satan strengthens his position abroad. Instead of making inroads on his kingdom, they make inroads on one another and the spirit of Christian unity, and love is in danger of being consumed by the fire of sectarian bigotry or of fierce theological controversy. Every denomination has indeed a missionary society, and we all profess to unite in sustaining Bible and Tract operations; but it must be evident to every one who reflects on the subject, that even these Catholic institutions are not supported as they would be, if the unity of the Spirit existed in full operation in the Christian church. The enemies of truth take advantage of this division in the camp of Zion—this alienation of Christian affection. And is it surprising, that the influences of the Spirit of God are withheld from the church. It is here we see the chief injury done to the cause of the heathen. While this alienated state of mind exists among the disciples of Christ, there cannot be that united, and earnest, and wrestling prayer for the coming of the Saviour's kingdom, which it is the duty and privilege of the church to present. And it would be presumption to expect the outpouring of the Holy Spirit on the church and on the world, when there is an open and extended violation of the Saviour's command, addressed to his disciples of every age. "*This is my commandment, that ye love one another.*"

This state of division and alienation did not exist in the primitive age: persecution compressed them—brought them more closely together. They were one; or rather the love of Christ was so influential

in their hearts, that they were willing to forget their little differences of opinion, and remember only the great things in which they were agreed. The same love led to united efforts to promote Christ's kingdom. There were no separate interests to consult, no sectarian objects to attain, no political power, no earthly treasures, no civil honors to defend—all their time, talents, energies, piety, could bear at once directly and undividedly on Satan's kingdom.

2. There is too much of the spirit of the world in the Christian church, including all denominations of believers.

The line of separation between Christians and the world is less distinct than it should be. The grand design for which a sacred deposit has been placed in the hands of the church for the conversion of the world, has been too much lost sight of. Earthly honors and distinctions are too eagerly desired. There is wealth, and ease, and indulgence. There is too great a tendency to be satisfied with our own privileges, and our feeble exertions, while the destitutions and perishing condition of the heathen fail to awaken or affect us. That high toned piety which breathed in prophets, apostles and martyrs, and which is so essential to a right estimate of the importance of the missionary cause, exists in few minds. If some duly appreciate the value of the soul, they form the exceptions, in the midst of multitudes who seem to see no importance in its salvation. It is next to impossible to rouse Christians in general to a right understanding of their duty. The misery of the heathen does not distress them. Seldom is a tear of pity shed, though they profess to admit that thousands are perishing

every day. The present wretchedness of hundreds of millions does not produce intense desires for their salvation; though they know that to them alone can the dying heathen look for help. A little temporary inconvenience—a passing political event, will excite and affect the *mass* of professing Christians more than the enduring agonies of immortal minds. The condition of the Pagan world seldom comes before their minds; it is hardly ever named to their children; it is not a frequent subject of meditation; it seldom forms the topic of earnest, agonizing prayer with God. The world steals over the heart; it secularizes the affections; its objects conceal the wretchedness of distant fellow men. The claims of fashion, of indulgence, of business, and worldly cares, are heard and attended to, sooner than the claims of perishing millions. This is a grievous difficulty in the way of evangelizing the heathen.

3. There is also the absence of that importunate prayer, of that spirit of intense desire for the salvation of others, and which is so plainly indicated by the expression *Zion travailed.* We view these difficulties as primary, both in order of time and of magnitude; as in reality greater than any to be overcome in the heathen world. They stand at the very threshhold of Christian enterprize—they rise as mighty bulwarks to heaven—they paralyze the minds of multitudes, and they discourage the exertions of the friends of Zion whose hearts are right—they give a triumph to the enemy—they retard the progress of truth and righteousness, and they postpone indefinitely the conversion of the world to Christ. They dishonor the Saviour, and keep him from his triumphs. The travail of his

soul is not seen, either in the zeal, love, purity, or the obedience of his people; nor does he behold it in the accession to his spiritual kingdom of millions of heathen brought into it through the instrumentality of the church. He is *not* satisfied, for nothing less can satisfy his infinite desires, his divine compassion, than the united efforts of his people, and the conversion of the world. While these difficulties exist, they stop his chariot wheels in the career of conquest. The everlasting gospel is not preached to every creature—the angel does not fly through the midst of heaven proclaiming its joyful message to every kindred, and people, and tongue. With whom does the blame rest? Oh, it is an overwhelming thought that the guilt rests on the professing church of Christ.

But a solemn question presents itself, and demands an answer—What have been the consequences of this state of things in the church of Christ? How has it affected the exertions of Christians with reference to the heathen? We would reply, that deep injury has resulted—that it has kept down the missionary spirit, and prevented the application of the moral power of the church to the necessities of the world. Bear with me for a few moments while I appeal to facts in confirmation of the correctness of the observations which I have just made.

Numerous as have been the efforts of Christians during the last forty years, and presenting as they do a striking contrast to the apathy of former generations; yet they have been few and imperfect compared either with the ability of the church, or the claims of the heathen. Looking at the magnitude of the object, and remembering that eternity is stamped upon it—

that it involves the happiness of hundreds of millions of human beings for ever; one feels ashamed at the small amount of Christian influence that has been made by the church of Christ. If we look at the amount of money contributed year after year, we find that all the Christians of Britain give less to the missionary cause, than is annually spent by the votaries of pleasure in their pursuit of theatrical amusements in London alone. Again, how humbling and affecting is the thought, that all that has been expended by all the great and noble religious institutions of the whole of Christendom during the last forty years, would not pay for the ardent spirits consumed in one year in Great Britain even. The calculation I have made of the amount collected, since Bible, missionary, and tract societies began their operations, brings the whole up to fifteen millions; while the cost of ardent spirits to the consumer, is every year above twenty millions of pounds. Thus for mere indulgence—for *that* which is *not* a necessary of life, but injurious to life; and the cause of unmingled misery and wo to thousands of families—more is spent every year, than all denominations of Christians in the world have expended for forty years in evangelizing the heathen! Alas for Christian zeal and Christian liberality. Could this have been so, had all religious professors, had all *real* Christians done their duty to God and to their fellow creatures? Impossible! And there is another affecting consideration connected with these remarks—that it is chiefly the *poor;* those who with difficulty can earn enough to sustain their families, who have spent all this money.

Once more, if we look at the number of Bibles

distributed, we find that the whole which have been circulated by the direct and indirect efforts of the Bible Society, and all foreign Bible Societies, would just supply the population of Great Britain and Ireland if they were all able to read. And though about fifteen millions of Bibles and Testaments have been distributed, only *half* a million have found their way into heathen lands. Neither have these been scattered through the breadth and length of the pagan world, but confined chiefly to some favored spots, leaving hundreds of millions without any copies of the Scriptures at all. Thus while we admit with joy and gratitude, that through the instrumentality of missionaries, the Bible has been translated into languages spoken by more than half the population of the globe; yet even with this circumstance in their favor, and years to enable Christians to publish and spread through heathen lands the living oracles, only a number that London itself would require, if its reading population should all be furnished with a copy of the Bible, has been circulated among six hundred millions of human beings.

Again, if we examine the operations of missionary societies, the result is equally distressing. At the present time, about one thousand European and American missionaries occupy the heathen field; which is about three missionaries to every two millions; or in the proportion of about twenty ministers for the whole of England. Since these societies began, not more than two thousand missionaries have been sent forth by the Christian church. And is this all that the church has done for hundreds of millions of immortal beings? We have furnished a far larger number to our little

island, and the world has been comparatively overlooked. All our zeal and devotedness for the conversion of men has supplied as many ministers for six hundred millions, as are to be found in the county of York! Need we wonder that so little impression has been made on heathen nations. Look again at the direct influence which these devoted missionaries have upon the heathen. It is a large calculation to say that their instructions reach directly and indirectly ten millions of pagans. Here then, five hundred and ninety millions are literally uninfluenced by the ministry of reconciliation. The actual congregations of all Protestant missionaries do not amount to one million, and if we allow fifty thousand persons for all those who are in church fellowship, we shall exceed the real amount. This gives one hearer of the gospel to every six hundred of the human family, and one professed Christian man to every twelve thousand individuals. This then is the result of all the missionary efforts of the Christian church during the last forty years! But even this view is too favorable as far as one country is concerned. In China, containing one half of the heathen population of the globe, there is not one native convert to thirty millions of immortal beings—not above ten individuals, among the three hundred millions to be found in that teeming empire, who are the servants of the only living and only true God.

Often has it been declared by missionaries, that their chief hope in heathen lands, was in the rising generation. The adult population seemed beyond the reach of Christian instruction and moral influence, so that with few exceptions, the millions of the present generation will linger out their dreary existence and

perish forever, shall I say, the victims of the neglect of the Christian church. What a miserable prospect for them, and how deeply affecting should such a consideration be to us. But even this hope respecting the rising generation, which missionaries so fondly cherish, is presumption, unless means are used to instruct them not merely in the art of reading, but in direct religious knowledge. The missionaries are convinced of this. Christian schools have been formed at every station, and their time and talents have been exercised in promoting this desirable object. What has been the result? If the *rising* generation among the heathen is not to perish, as well as the *present* generation, at least one hundred millions of children should be placed under the influence of Christian schools. Even if this were done, it would only be a sixth part of the heathen population placed in circumstances favorable to the reception of Divine knowledge. But what is the actual number in all the schools of all the missionary stations? The highest estimate that we can make is one hundred and fifty thousand scholars, or about *one* in every six hundred of the children that should be under Christian instruction; five hundred and ninety-nine of every six hundred being allowed to grow up in ignorance and sin, and preparing, by forming habits of iniquity, to reject the pure and self-denying doctrines of the gospel, if peradventure, in thirty or forty years, missionaries may be sent to them. Where is our hope then even of the *children* of the heathen, when these things are so? At this rate, when will the evangelization of the world be effected?

Let us include in our estimate, all the other means

employed to enlighten human minds. Let us survey the extended efforts of tract societies. Let us consider the labors of the press in conveying to the refined heathen the knowledge of European science and literature, which will at least show to many of them the absurdity of their false systems of ethics and religion. And yet with all this machinery in operation, the Christian church has failed in bringing one hundredth part of the human family in heathen lands under direct and indirect religious instruction. Have not the consequences of unfaithfulness been awful indeed? How small is the extent to which the Christian church has exerted the power which it possesses! What is now to be done? How is this state of things to be altered? How are the heathen to be evangelized? We come to the closing part of our subject, to show,

IV. That if the Christian church will only begin immediately to exercise the moral power which it possesses, the world in a generation might be evangelized.

What will happen if Christians should be satisfied with their present efforts? If they proceed at the same ratio to seek the evangelization of the world as they have done during the last forty years, it will be six thousand years before the world is converted, and one hundred and twenty generations of men will have passed unblest into eternity! If we take a lower view of the subject, and refer merely to the preaching of the gospel, or the circulation of the Bible, it will be one thousand and five hundred years before the world is supplied; or thirty generations, or eighteen thousand

millions of immortal beings will have passed into eternity. And even if we allow an equal number, or twice the number of native teachers to be raised up, generation after generation will perish before the gospel spreads universally.

How can, how should the Christian church act in such an emergency? It is plain that it cannot go on as it has done, without increasing its guilt by disobeying the command of God. It is also plain that Christians will not exert their moral power as it ought to be exerted, unless some great change takes place. The present energy of the church is feebleness; the present zeal is apathy; the present giving to the cause of Christ is withholding, compared with what must be done, when rising to all the dignity of their office as the almoners of the world, when they all freely give, because they have freely received. When looking at the position they occupy as the watchmen of the world, they will watch for souls as those who must give account. There must in short be a contrast to all that has been done. There must be much, instead of little — self-denial, instead of indulgence — zeal, instead of apathy. These things are named not to discourage, but to stimulate; not that we may yield to despair, but to inspire hope, so that the very mightiness of the work may bring into full and persevering exercise the whole powers of the renewed and the devoted heart.

In order to assist our thoughts on this part of the subject, let me state the following changes that should be effected among Christians, in order that the moral power of the church may effect the evangelization of the world.

1. *There must be unity of spirit among the disciples of Christ of every name.*

We have already seen that to a lamentable extent there is at present the absence of this Christian spirit. If the instruction of the heathen is to go on, all Christians must combine against the common enemy. The world will not be conquered to the peaceful dominion of Jesus Christ, till the love of Christ leads all his people to love one another. Satan will go on exercising his usurped authority, as long as the Christian church is divided in heart and affection. Wo be to those abuses, and human enactments, and unscriptural bigotry, and assumptions, which form so many stumbling blocks in the way of the progress of truth. Every such thing must be taken out of the way. If not done by man, God will do it with an outstretched arm, and in just displeasure. The undivided strength of all believers must bear on the usurper of Messiah's dominions. The world must again behold the spectacle of the early age, and see how Christians can love one another. They must show to wicked men at home, and to the heathen abroad, that they can forget party names and sectional differences, not on the platform merely, but also in the pulpit; not there only, but also in the social circle; not in that merely, but likewise in the closet; when the grand question will not be before we give our affections to an individual, is he an Episcopalian or an Independent, but is he a Christian? If he is, then I shall love him, because he is one with me in Christ Jesus. Oh what a change will be effected when the church is baptized with the spirit of unity—with the spirit of Christ! It will at once give a power to its

exertions which it has never yet possessed. It will be a living evidence to the world of the excellency of the religion of the Bible, which in modern times it has not yet received.

2. *There must be moral calculation founded on the question, How much owest thou unto thy Lord?*

This calculation must refer to *time, talents, influence,* and *opportunities.* Obligations to Christ must be numbered; the time that has been lost must be deducted from the little space yet allotted to man. The abuse of talents must be ascertained, the influence that has been wrong directed must be weighed in the balance of the sanctuary, and laid at the foot of the cross for the future. The opportunities which are gone for ever must be counted, and double diligence must be employed to improve those that may yet be granted. Each one must find out how much he can do, and when he has ascertained this, *he must do it,* as before the Judge of the quick and of the dead. He must feel, and think, and act, as if the salvation of the world depended on his unaided and individual exertion; as if the honor of the Redeemer were committed to his care; as if the day of millennial glory could only be ushered in through his instrumentality. Let him calculate also the brevity of human life, and work while it is called to-day.

3. *There must be self-denial.*

Had Christians exercised this since missionary efforts commenced, is it too much to say that at this moment we should have been prepared to enter on the heathen world, and take entire possession of it in the name of Christ? The church has not yet begun to exercise self-denial. Christians do not yet know what it means.

It may be said, we fear with truth, that even the superfluities, the luxuries of Christians are not given to the Redeemer's cause. A few exceptions exist, but these only render the number who act differently, more apparent. How few have yet deprived themselves, even for a day, of a luxury, much less a comfort, in order that they might help forward the cause of truth and righteousness—who make it a matter of sober calculation, and, by giving up an indulgence, not necessary to health, to station, or to real enjoyment, be better fitted for returning to Christ a larger portion of that which he has committed to their stewardship! The spirit of indulgence pervades all classes—we are all guilty in the sight of God. Ministers and people—rich and poor. Let us be just to ourselves, to our professions, to our fellow men, and to our God, and we shall exceed our past exertions so far, that *we* shall be astonished at the mighty change; we shall be ashamed that we have done less to save millions of souls from misery, than we have done for a daily claim of selfish indulgence; we shall wonder at the patience and forbearance of God in continuing to such niggardly, unfaithful stewards, his bounties, and the means of still doing good to others. My decided conviction is, that if Christians throughout the world would only begin to act on the principle of self-denial, the amount received during forty years, would be the annual sum devoted to the cause of the Redeemer; or at least that the receipts of ten years would be exceeded by the yearly supplies cast into the treasury of the Lord. What! might we not expect five millions of pounds, if the church was in earnest? This would furnish fifteen millions of Bibles; print

one hundred millions of tracts; support ten thousand missionaries; and sustain fifty thousand Christian schools, containing five millions of children. And is this too much to expect from the whole church of Christ? Oh no, when that church appears in its glory, this, and far more than this, will be done for the evangelization of the world. If this were done, and it might be, do you not perceive at what an increased ratio the world would be enlightened? The word of truth would soon be within the reach of every reader, and the living voice might be heard in every land.

4. *Zion must travail — must agonize for the salvation of the heathen.*

This is the state of things referred to by the prophet. And when the Spirit is poured on the churches, this will be one of the glorious results. The church will then arise in its beauty and strength, and putting forth that moral power for the benefit of the world—doing this with all the intense and painful feeling which a mother endures in the hour of travail, God will give the desire of the soul in the birth of spiritual children. "For as soon as Zion travailed, she brought forth her children."

We have thus brought our subject to a close. Is it then true that Christians have power to evangelize the world instrumentally? I trust you admit this. It now becomes us to see that that part of it which rests with us, is suitably and faithfully employed. Oh! is there a heart warm with the love of Christ—then that believer has been going along with me in the statements which have just been made. *Humility, regret,*

shame, *fear*, *hope*, *desire* and *determination* have alternately found a place in his heart. But what is now the strongest wish of that mind? Is it not to make the cause of the heathen world his own—to pray as he has never yet prayed for them—to do what he has never yet done for them? If he is a father, has he not declared to his own spirit, and in the presence of his God, I will imbue the minds of my children with the missionary spirit;—if a merchant, has he not decided to connect the extension of the Redeemer's kingdom with all his commercial pursuits;—if rich, does he not feel that he should give more than a part of the surplus of his savings;—if poor, is he not inclined to give even of his penury, to exercise self-denial as a principle, not as the result of temporary excitement? Is it not the earnest wish of that mind I am addressing, to identify this blessed work with his own spiritual improvement?—nay, with the hope of his own salvation; to let the necessities of the heathen press on his heart, in the house and by the way, in the closet and in the family, in the social circle and in the sanctuary. Memory will be employed in recalling their misery and danger, and in numbering his own obligations. Judgment will be exercised in duly estimating the claims of the heathen and in deciding on their importance. And will not love—divine compassion—that principle which Christ implants in the hearts of his people, furnish all those pure and noble motives which are needed, and constrain that soul to travail for the salvation of men? And why should not every Christian reader feel, decide, and act in this way? This is the only plan by which the work is to be accomplished. It must

begin with individuals, spread to families, to churches, to denominations, and to the whole body of the faithful. When Zion is thus awaked, aroused to the great work that is to be done without delay, and travails for the conversion of the world, the promise of Jehovah will be accomplished, and the heathen shall belong to Christ.

But do I address one who is *not born again*. We do read of those who will arrive at the kingdom of heaven from the East and from the West, from the North and from the South, while the children of the kingdom are shut out. Why is this? Were the children of the kingdom refused admission into it? Oh no, they were invited, they had often been invited, they had been entreated to be reconciled to God. Yes, this is your situation—a sinner, an unpardoned, an unrenewed, a ruined sinner; not the victim of the church's neglect; not perishing because you never heard of Jesus;—but the victim of criminal unbelief, and perishing because you *have* heard of Christ, and yet have rejected his mercy, and despised his love. We pity the heathen, we pray for them, we anxiously desire their salvation; but oh, if there are different degrees of pity, if there are shades of earnestness in prayer, and if desire can rise higher and higher, till it almost reaches agony by its intensity, our pity, our earnestness, our desire must be the strongest and deepest and most intense, for the sinner who is perishing in the midst of spiritual blessings, and dying in thick darkness while the light of the gospel is shining around him. Is there one sinner who is thus exposed to danger? Let him listen to the voice of Christ *now*, lest the message he rejects be sent to others who will

receive it with gladness; and that salvation which he has hitherto neglected be given to some poor idolatrous heathen, who has not yet heard the joyful sound. There is no time to lose, thousands are every day hastening to the world of spirits, and you will soon be hurried into the crowd. Be wise then for eternity, by securing in time eternal blessings.

The object of this Essay has been to bring to view that glorious and much desired consummation of the affairs of the church of God, for the accomplishment of which the Benevolent Societies treated of in the "Harbinger of the Millennium," were established. I have endeavored to show, that this event may soon be realized, if the Christian church would perform those duties, exhibited and illustrated in the Dissertations of this work. These, together with the Appendix, deserve to be studied and pondered well by Christians of every name, that they may be excited to make incomparably greater efforts than they ever have made, for advancing these philanthropic and Godlike enterprises. With these views, we earnestly commend this book, prepared with great labor and judgment, to the perusal of all who love Zion and pray for her prosperity.

THE

CHRISTIAN PHILANTHROPIST;

OR

HARBINGER OF THE MILLENNIUM.

THE

CHRISTIAN PHILANTHROPIST.

DISSERTATION I.

THE DISTRIBUTION OF THE SCRIPTURES.

MAN, destitute of Divine direction, though formed with noble powers of body and of mind, would have been a forlorn and wretched being; incapable of providing for his wants, and ignorant of his duty. Thus considered, and considered as the creature of that Being who is infinitely benevolent, and who forms nothing in vain, he surely was not made to be abandoned to himself; nor were his faculties given him to remain unimproved. Some revelation, then, from God to him was necessary, and might be expected, at the commencement of his existence.

The fact that man is capable of being religious, and that to be religious is not only his duty, but his highest interest, is also an evidence, that God, from his infinite goodness, would furnish him with all the means requisite for this purpose. But from long experience, we have full and striking proof, that the moral precepts of Confucius, Plato, Cicero, and Seneca, those lights and ornaments of the pagan world, are insufficient to convert men, or to

make them truly religious. They ever have proved, and they ever will prove, ineffectual to the reformation of the human race. Well could a heathen say,

> "I see the right, and I approve it too;
> I see the wrong, and yet the wrong pursue."*

But why are not the moral precepts of men effectual to reformation? Because they are essentially defective, and have not a divine sanction. Nothing but the holy and perfect precepts of Jehovah and the glorious gospel of his grace, sactioned by eternal retributions, can restrain and reform the wicked. Hence the absolute necessity of a revelation from God, declaring his existence, character, will, and ways towards men. This revelation the Sovereign of the universe has been pleased to grant us. "All Scripture is given by inspiration of God."† The apostle here, most probably, has reference to the Old Testament exclusively, for this was commonly called by the Jews, "the Scriptures," that is, the writings most important; and the New Testament at that time, was written only in part. It is possible, however, that the apostle spoke by the spirit of prophecy, and intended to include, by this expression, the whole Sacred Canon, the Old and New Testaments.

But what is meant by the inspiration of the Sacred Scriptures, including the Old and New Testaments? That the sacred penmen were moved, directed, and assisted by God, what to write, and how to write, and when

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* "Video meliora proboque deteriora sequor."

† By this is not to be understood, that every speaker mentioned in the Sacred Oracles spake as moved by the Holy Spirit, or that every thing uttered was true. The serpent said to Eve, "Ye shall not surely die," and the three friends of Job did not always speak what was true concerning God. The incorrect opinions of good men, as well as their failings, are often related in the Scriptures. All that is to be understood by this passage is, that the sacred penmen, in all that they said, were guided by the unerring inspiration of God.

to write; so that they did write exactly,* and in all respects, as they were moved, or, as Dr. Doddridge renders it, "borne on, by the Holy Ghost." They were the voice, but the Holy Spirit the speaker.

As it regards what the sacred penmen wrote, (and they wrote whatever God saw best for men to know,) the agency of the Holy Spirit was in some respects varied. Some things were written, of which the writers had personal knowledge at the time they wrote. Such, for instance, as the account of the miracles, wrought by Moses in Egypt, at the Red sea, and in the wilderness;—of the destruction of the Egyptians, and of the deliverance and journeyings of the children of Israel;—of the life, sufferings, death, and resurrection of Christ;—and of a portion of the Acts of the Apostles. Here it was necessary, and only necessary, that the Holy Spirit should move, and direct the sacred writers to select and record those necessary things, which they knew, (for it is not presumable, that they wrote all they knew,) and to assist them to do it with infallible rectitude. Other things were written, which might have been known to the writers at the time they were said or done, and of which they might then have been either ear or eye witnesses, but which, through lapse of time, might have been partially, or totally forgotten. Such, for example, as the discourses and instructions of Jesus Christ, recorded by Matthew and John, who accompanied him. Many of these must unavoidably have been forgotten, and others have been only indistinctly recollected; for Matthew wrote his Gospel more than

* The ten commandments, written upon two tables of stone by the finger of God, were most probably the first writing by letters. Moses having been taught to read them by God, and having learned to write them, would, without doubt, communicate this knowledge to the children of Israel, and would be likely from a variety of reasons to write his five books of the Old Testament by letters also. The Pentateuch, then, it is probable, was the first writing of man by letters. Before this time they wrote by pictures, hieroglyphics, and symbols.—*See History of the Rise, Progress, &c. of Knowledge, by Dr. Winder.*

eight, and John wrote his between sixty and seventy years after the ascension of Christ. Here it was necessary, and only necessary, that the Holy Spirit should revive, and correctly establish in the memories of the writers, those things which were to be written—once known, but forgotten—and move, direct, and assist, in writing them, with complete security from error. Other things again were written, concerning which they could not possibly have had a personal knowledge. Such, for instance, as the history of the creation of the world—the prophecies, commandments, institutions, and directions of God—what is said respecting the redemption of man—the future state, resurrection of the dead, judgment-day, and its eternal consequences. Here, in addition to moving, directing, and assisting the sacred writers in what they recorded, the Holy Spirit must have revealed to them the things to be written, if he had not before revealed them to others, from whom the sacred writers had received them; for all these things claim to be primarily matters of pure and immediate revelation by the Spirit of God.

In respect to the manner in which the sacred penmen wrote, it is to be observed, that the Holy Spirit dictated to them such language, as conveyed the things revealed, truly, exactly, and in the best possible manner to answer the designs of revelation. All this may take place, and still "the words, which the Holy Ghost teacheth,"* need

*"Every man," says Mr. Dick, on inspiration, "who hath attended to the operations of his own mind, knows, that we think in words; as that when we form a train or combination of ideas, we clothe them with words; and that the ideas which are not thus clothed, are indistinct and confused. Let a man try to think upon any subject, moral or religious, without the aid of language, and he will either experience a total cessation of thought, or, as this seems impossible, at least while we are awake, he will feel himself constrained, notwithstanding his utmost endeavors, to have recourse to words as the instrument of his mental operations. As a great part of the Scriptures was suggested or revealed to the writers; and as the thoughts or sentiments which are conveyed into their minds by the Spirit, were perfectly new to them, it is plain that they must have been accompanied with words proper to express them, and consequently that the words were dictated by the same influence on their minds which communicated the ideas. The ideas could

not be such, nor be so modified, as to change the characteristic style of the writers.

And in respect to the time, when the sacred penmen wrote, it should be noticed that they wrote when they were moved, or borne on by the Holy Ghost.

That the sacred penmen were thus divinely inspired, we infer,

1. From the consideration that, in order to deliver to the world with confidence and safety to themselves, what they did deliver as a divine revelation—as infallibly true, it was necessary, that they should be conscious, that they were inspired and under the direction of Heaven. But this could never take place, under what is usually termed the inspiration of superintendence, or elevation. For the former, leaving all the powers of the mind in their natural state, and neither suggesting thoughts, nor words, only preserves the writers from communicating things, false or absurd; and the latter "only assists the natural powers of the mind, to operate in their natural way," by exciting the intellect and enlivening the imagination. Both of these kinds of inspiration may take place, under what is called common, or special grace. There is nothing in them

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not have come without the words, because without them they could not have been conceived. A notion of the form and qualities of a material object may be produced by subjecting it to our senses, but there is no conceivable method of making us acquainted with new abstract truths, or with things which do not lie within the sphere of sensation, but by conveying to the mind in some way or other, the words significant of them."

Charles Butler, Esq. in his Horæ Biblicæ, a learned work, seems to favor the plenary inspiration of the Scriptures, that is, that the expressions and words as well as ideas were inspired; and he says: "This appears to have been the prevailing opinion till the ninth century, when Agobardus, archbishop of Lyons, maintained that it, namely, inspiration of the Scriptures, was confined to ideas." In a note, Dr. Macknight observes: "From this passage, 'the words which the Holy Ghost teacheth,' we learn that as often as the apostles declared the doctrines of the gospel, the Spirit presented these doctrines to their minds clothed in their own language; which indeed is the only way in which the doctrines of the gospel could be presented to their minds. For men are so accustomed to connect ideas with words, that they always think in words. Wherefore, though the language in which the apostles delivered the doctrines of the gospel was really suggested to them by the Spirit, it was properly their own style of language."

supernatural or miraculous. If the sacred writers had possessed no other inspiration than that of superintendence or elevation, they could not have known that they were inspired. But such was not the case with them. They said and did things to which the natural powers of the mind could never attain, without supernatural assistance—without a divine *inflatus*. This they had. And of this they became sensible by the fact, that the matter which, and the manner how, and the time when, they were to reveal, was made known to them by communications from the Holy Spirit. And, being thus conscious of what is usually called the inspiration of suggestion,* they could with confidence and safety to themselves, declare to the world what they did declare, as a revelation from God.

That the sacred penmen were thus divinely inspired, we infer,

2. From the consideration, that they could not have written, as they did write, unless they had been favored with the inspiration of suggestion or revelation.

The Sacred Scriptures are, by way of eminence, called the Bible, that is, the Book, because they contain the successive revelations of God. They purport to be an unerring directory of faith and practice, for depraved and lost man. This being so, can we, for a moment, suppose, that any inspiration, except that of suggestion or revelation, could have been sufficient to inform and direct the sacred writers, in respect to what they wrote?—for they were imperfect and fallible, and some of them illiterate. Merely preserving them from error and falsehood, and enabling them to write in an easy, animated, and lofty manner, was not enough. They must have been

*The word suggestion is of too limited signification to express the various methods in which God communicated his mind to men. The word revelation is preferable, as being applicable, whether the communication was made by dreams, visions, voices, the ministry of angels, or in any other way; and as being chosen by the Holy Ghost himself.

divinely informed what to write; for had they possessed the natural abilities of Gabriel, they could not have taught the things which they did, had they not received them from God;—things too high for them to know;—things appertaining to God, angels and men, time and eternity, heaven and hell. Hence we conclude that the sacred writers were under the inspiration of suggestion or revelation.

That the sacred penmen were thus divinely inspired, we infer,

3. From the fact, that they profess to be so. The writers of the Old and New Testaments frequently speak of themselves, as under the inspiration, and abiding inspiration of the Spirit.

The prophets inform us, that they saw visions—that the word of the Lord came to them—and that they were authorized to sanction their communications with "Thus saith the Lord." In accordance with this profession, the apostle Peter observes, "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Paul tells us, "All Scripture," (and he means at least, the whole of the Old Testament,) "is given by inspiration of God." And he also asserts, in the most positive and unequivocal manner, his own inspiration, and the inspiration of the other apostles. He says of himself, "I certify you, brethren, that the gospel, which was preached of me, is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." *

* It is thought that Paul, in his first epistle to the Corinthians, speaks as though he were not inspired, at some times when he wrote, as when he says, chap. vii. verse 6, "But I speak this by permission and not of commandment," and verse 25, "I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful." The true sense of these passages undoubtedly is, what Dr. Macknight has given, viz. verse 6, "This I speak as an advice and not as an injunction," or com-

He says of the other apostles in connection with himself; "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." To this same inspiration, John lays claim in writing his Revelation. He begins by saying, "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel, unto his servant John; who bear record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw." Citations from Scripture to this point might be multiplied; but it is needless. It does most clearly appear, that the writers of the Old and New Testaments profess to have written under the inspiration of suggestion, or revelation—to have spoken in all respects as they were moved by the Holy Ghost.*

I proceed to consider how it appears, that the sacred Scriptures, including the Old and New Testaments, were given by inspiration of God.

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mand; and verse 25, "I have no commandment of the Lord, delivered during his ministry, to set before you; but I give my judgment or decision as having obtained the mercy of inspiration from the Lord, to enable me to be faithful in all the precepts I deliver." In a note upon verse 10 of this chapter, this same learned writer observes: "Since, therefore, the apostle Paul enjoyed the abiding inspiration of the Spirit, it is evident, that in answering the questions proposed to him by the Corinthians, when he distinguished the commandments of the Lord from his own commandments, his intention was not, as many have imagined, to tell us in what things he was inspired, but to show us what commandments the Lord delivered personally in his own life-time, and what the Spirit inspired the apostles to deliver after his departure."

*It is said, if this were true, there would be no mistakes and contradictions in the Scriptures. To this Dr. Emmons says; "It may be replied in general that most of the supposed mistakes and contradictions, to be found in the Scriptures, may be only apparent; and so might be fully reconciled or removed, if we were better acquainted with the original languages in which the sacred books were written, and with the customs and manners of the different ages and places in which the sacred penmen lived." "The merely apparent errors then to be found in their writings, must be placed to our own ignorance; and, all the real contradictions and mistakes must be imputed to the ignorance or inattention or unfaithfulness of transcribers and translators. And since the Scriptures were designed to be often transcribed and translated, this made it more necessary instead of less, that they should be written at first with peculiar accuracy and precision." Upon this ground we may reasonably suppose, that the Holy Spirit dictated every thought and word to the sacred penmen.

1. It appears from history.

We have the testimony of the whole Jewish nation, that all the books of the Old Testament, beginning with Genesis and ending with Malachi, written during the space of a thousand years, and by different amanuenses, and collected into one volume by the Jews, are authentic, that is, the writings of those persons to whom they are attributed. This testimony is abundant, explicit, and dispersed throughout a great portion of the Jewish writings. They also testify not only that these were the writings of those persons whose names they bear, but that those persons were divinely inspired, and that the copy they have is genuine, that is, a true copy of the ancient manuscripts, transmitted to them in a continued succession by their forefathers, from the times, in which the respected authors lived.*

There is, in manuscript, still extant, a copy of the five books of Moses, called the Pentateuch. This copy is preserved by the Jews in their ark, as sacred and inviolable, and as containing their laws from the date herein assigned them. A portion of these writings is read every Sabbath-day in their synagogues;† and to these writings they uniformly have recourse, in the decision of those difficulties which arise among them in their secular concerns.

The translation of the Old Testament into Greek, called the Septuagint, nearly three hundred years before Christ,

* "That all the five books ascribed to Moses were really written by him, under Divine inspiration," says Dr. Jameson, "has been acknowledged by the Jews in every age. This is indeed one of the articles of their creed, the denial of which would subject any Jew to the character of an apostate. It is thus expressed: 'The whole law from the very first word *Beresheth*, (that is, in the beginning) to the last words, *in the sight of all Israel*, were written by Moses from the mouth of God.' This is not merely the faith of the modern Jews; we have satisfactory evidence, that their ancestors, for some thousands of years, were of the same sentiments."

†"The whole Pentateuch is divided by the Jews into fifty-four sections, that it may be publicly read through every year, an allowance being made for the intercalated years, in which there are fifty-four Sabbaths."—*Dr. Jameson's Sacred History.*

still remains, and contains the same books that are found in the Hebrew copies of the English version, and agrees in all respects remarkably with both of them.* This, I think, proves satisfactorily, that the Old Testament was considered at the time it was translated into Greek by the Seventy-two, as the Word of God, and that our version is genuine. Of the genuineness of the English version, we may be further satisfied from the fact, that the Jews and Christians have ever had in keeping a copy of the Old Testament in Hebrew and Greek. This being the case, they have been, as it were, a guard upon each other; so that the copy of the one could not have been altered without the knowledge of the other. But, as neither the Jews nor the Christians know of any alteration, we may be certain that no alteration has taken place.†

The account of many things which Moses has given, is corroborated by the most renowned pagan authors of the highest antiquity. They evidently refer to the creation of the world in six days, and to the Sabbath,—to the innocence and fall of man,—to the deluge, and the change it produced upon the earth,—to the ark, and the preservation of the different animals in it,—to the rainbow as a token that the world shall no more be destroyed by a flood,—to the tower of Babel, and the confusion of language,—to the call of Abraham, and the rite and seal of circumcision,—to the destruction of Sodom and Gomorrah, by fire,—to many things respecting Moses, the giving of the law, and the Jewish ritual,—and to a variety of other

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*"The Evangelists and Apostles, who were the holy penmen of the New Testament Scriptures, quoted out of it," that is, the Greek version, "and so did all the primitive fathers after them. All the Greek churches used it, and the Latins had no other copy of those Scriptures in their language till Jerome's time, but what was translated from it."—*Dr. Prideaux's Connection.*

†The Jews have ever been faithful guardians of their sacred books. They have transcribed them repeatedly with the greatest care, and even numbered the words and letters of them.

things and occurrences. The accordance or coincidence between sacred and profane history, is an evidence of the truth and genuineness of the former. And the fact that the sacred historians give "grave and credible accounts of things, while many of the ancient writers amuse us with fables, evidently drawn from imperfect accounts of the sacred story, plainly discovers Scripture to have been the original, from which the other is an imperfect copy."

That the persons to whom are ascribed the writings of the New Testament, beginning with Matthew's gospel, and ending with Revelation, did exist, and that these writings are theirs, we cannot so reasonably doubt, as that there ever existed among the Greeks and Romans such men as Longinus, Thucydides, Livy, and Tacitus, and that certain writings, ascribed to them, are theirs; for we have more proof of the former than of the latter;—and the proof in either case, is the uniform testimony of that age in which the writers lived, and of succeeding ages. Both by profane and sacred history,* it is indisputably proved, that more than eighteen hundred years ago, there lived such a person as Jesus Christ, who was born at Bethlehem, in the land of Judea, when Augustus Cæsar was emperor of Rome; who was brought up at Nazareth; and who declared himself to be the Son of God and the

* "We are able to produce," says Dr. Paley, "a great number of ancient manuscripts found in many different countries widely distant from each other, all of them anterior to the art of printing, some certainly seven or eight hundred years old, and some which have been preserved above a thousand years. We have also many ancient versions of these books, and some of them into languages which are not at present, nor for many ages have been spoken in any part of the world. The existence of these manuscripts and versions proves, that the Scriptures were not the production of any modern contrivance."

"The Alexandrian MS." says Dr. Lardner, "was most probably written in the fourth century."

Michaelis declares, that there was no man of learning but Dr. Mill, who denied that the old Latin translation of the New Testament was made in the first century. "Chrysostom also declares in the year 398, that they," that is, the books of the New Testament, "were in his time already rendered in the languages of Britain, Syria, Egypt, Persia, and India, and in the languages of all people in the world, whether barbarians or others."

Saviour of men; who led an upright, devout, and benevolent life; who wrought many astonishing miracles, and foretold many things which have already taken place as predicted; who established the Christian religion as an institution of Heaven; and who was unjustly crucified at Jerusalem under the reign of Tiberius Cæsar, while Pontius Pilate was procurator of Judea. We have testimony of the facts, from the enemies of Christianity, Josephus and Tacitus, who lived in the first century after Christ; Celsus, Porphyry, and even Julian the apostate; and from the Mohammedans and also a host of Christian writers. I will mention four of the latter, eminent for their piety, who have borne witness to these facts — John, the beloved disciple of the Saviour,—Polycarp, the disciple of John,—Irenæus, the disciple of Polycarp,—and the learned Origen, one of the champions of Christianity. These four persons were successively contemporaries, and lived within two hundred and fifty-four years after Christ. This being the case, their testimony is of much importance, from the consideration that it is more likely to be correct.

Eusebius, bishop of Cesarea, who lived in the fourth century, tells us, that the gospels of Matthew, Mark, Luke, and John, the Acts of the Apostles, and the Epistles of the New Testament, were early received by the Christian Church, and read in their assemblies as the dictates of heavenly wisdom. He also tells us, that these same books are cited by writers of the second, third, and fourth centuries, as books of undoubted authenticity and genuineness.

In succeeding ages, many able defenders of the truth of Christianity have espoused its cause, and proved to the satisfaction of every candid mind, that the New Testament is not forged, but genuine—that it is no imposition or

cunningly devised fable of a late date, but the sublime instructions of an infallible Teacher from heaven.

2. It appears, that the Sacred Scriptures, including the Old and New Testaments, were given by inspiration of God, from the miracles, wrought and recorded by the sacred penmen.

A miracle, in a theological sense, is an effect, varying from the stated course or laws of nature, wrought by the interposition of God himself in attestation of some divine truth, or of the authority of some divine messenger or inspired teacher. "Miracles bespeak the presence of God, and are confessedly a clear and striking evidence of the truth of the doctrines which they are produced to prove, or the divine commission of the person whose authority as an instructer sent by God, they are wrought to establish." They are indeed wonderful seals of God, set upon the Bible, to prove its truth and divinity, and the heavenly commission of its writers. For will God suspend or control the laws of nature to enable men to propagate error and falsehood?

Should a person appear before us and say he was sent from God, and commissioned by him to deliver certain truths; and in attestation of his divine commission, and of the truths he had uttered or was about to utter, stretch forth his hand, and with a rod divide the waters of the sea, or call the dead from their graves;—should we not believe him to be from God, and his message of divine origin? Certainly we should; for no higher credentials could be given. But, among other miracles, Moses divided the Red sea, and Christ raised the dead. These miracles they wrought too, professedly in testimony of their divine commission and the truth of what they said. Why not then believe their mission to be from God, and their relation divine? Nothing can be pleaded as a reason for disbelief but the want of competent evidence, that

these miracles were wrought. But we have as much proof of the fact, that these miracles were wrought, as that any event, not known to us personally, has transpired since the creation of the world.

All who have read the history of the French nation, doubtless believe that Louis XVI. lived, was king of France, and was executed on a public scaffold at Paris. And why? Because history relates it as notorious, that he did live, was acknowledged king of France, and was publicly executed. History also informs us that Moses smote the Red sea with a rod, and it divided, and that the Israelites passed over on dry ground, the waters making a wall on the right hand and on the left; and that the Egyptians assaying to pass over were ingulfed in the sea. Of this miracle we have six hundred thousand Israelites as witnesses. They could not be deceived, for they saw it with their own eyes. In commemoration of their deliverance from Egyptian bondage, the Sabbath of the seventh day of the week has ever since, by them, been religiously observed. This fact is a standing memorial of the miracle just related. History informs us that Christ arose from the dead. Of this miracle we have, as witnesses, first, the eleven disciples, and afterwards, five hundred others. In commemoration of this event, the Sabbath was altered to the first day of the week, and this day, by Christians, has ever since been religiously kept. This circumstance is a standing memorial of the miracle of Christ's resurrection. The two miracles just mentioned were public, and were seen by competent witnesses. Public observances in memory of them, were instituted and commenced at the time the matters of fact took place, and have ever since been continued.

In the concurrence of these circumstances, it is impossible—I say, impossible, that there should have been a deception. These miracles, therefore, are fully established

and proved to be real, and, consequently, the divinity of the mission of Moses and of Jesus Christ, and the divinity of their doctrines.

I might here notice, in just application to the subject under consideration, the various miracles of Moses, wrought "before the king, court, and wise-men of Egypt;"—the many miracles of Christ, "performed on solemn and public occasions, and in the presence of friends and enemies;" and the numerous miracles, wrought by the different writers of the Sacred Scriptures, and appended to their divine commission. Suffice it to observe, that they all are substantially attested, and prove to demonstration, that the hand of God was with those who performed them, and that what they wrote, as a revelation from God, was what it purported to be, and of real divine origin.

3. It appears that the Sacred Scriptures, including the Old and New Testaments, were given by inspiration of God, from the prophecies recorded in them, and their fulfilment.

Prescience belongs to God alone. He, therefore, who foreknows, or foretells events, must be God, or some person whom he has inspired. Consequently, the prophecies mentioned in the Scriptures, some of them uttered and written thousands of years ago, which have been fulfilled, or are now fulfilling, with perfect exactness, are a main pillar in supporting their inspiration—a chief corner stone, upon which they rest, and in view of which, they defy the attacks and storms of infidelity. They are a species of perpetual miracles, a living evidence which challenges the closest investigation of all in every age,—an evidence which becomes more incontrovertible, as what is predicted is daily fulfilling.

Is it said by any that those things recorded in the Scriptures, as prophecies, "are but a history of events after they had taken place." Upon such we call to show when, and

by whom, these prophecies, termed by them forgeries, were palmed upon the world. This never has been done, and we believe never can be; and until it is done, candor and honesty will acknowledge their genuineness. "Consider then, the prophecies relating to that glorious personage, the Messiah; to his incarnation, character, work, sufferings, crucifixion, resurrection, exaltation, and reign; to Tyre, Babylon, Egypt, and the four great empires of the Babylonians, Persians, Greeks, and Romans; to the Jews and to the Arabians;"—and let it be asked, if what has taken place, and is taking place, in relation to Christ and his kingdom; if "the perpetual slavery of Egypt, the perpetual desolation of Tyre and Babylon;" the destitution of the Jews of a king, priest, temple and sacrifice, and their being scattered to the four winds, sifted as with a sieve, among all nations, yet preserved a distinct people; "the wild unconquered state of the Ishmaelites; the great power and strength of the Roman empire; beyond those of the three foregoing empires; its division into ten kingdoms; its not being subdued by any other as the three foregoing were; the rise of the Mohammedan religion, and the Saracenic empire; the limited continuance of this empire; and the rise and progress of the empire of the Turks;"—let it be asked, I say, if all these things are not an exact fulfilment of the above predictions—predictions delivered a long time before the events took place? and if they do not fully demonstrate their divine authority—and that more than human sagacity and knowledge were concerned in their delivery? The capture of Jerusalem by the Romans under Vespasian, and the crucifixion of Christ, both predicted by him, and faithfully recorded by the Evangelists, fully and strongly attest the divine mission of Christ and the truth of his doctrines. The same may be said of the predictions of the apostles, attended with their accomplishment. The prophecies, then, of the Bible,

in view of their fulfilment, incontrovertibly prove it to be the book of God—a heavenly message unto men.

4. It appears that the Sacred Scriptures, including the Old and New Testaments, were given by inspiration of God, from the moral precepts, the holy doctrines, and the various important instructions they contain.

The Bible contains the only religion that is rational and worthy of being considered as coming from God. This, coming from him, is expressive of his infinite intelligence, wisdom, purity, goodness, righteousness, mercy and truth, and infinitely transcends all other religions in extent and excellence. Its precepts are most ample and salutary, its doctrines are most interesting and sublime, and its promises, invitations and encouragements, abound with the sweetest consolations. Though written by thirty different persons, and at as many different times, and without any previous concert, it is all perfectly harmonious, and "adapted to the condition, the activity, the varied business, and different relations of social life," and to this state of probation. Do we wish to learn the being, perfections, designs, works, laws and government of God? the character, state and destiny of man? our duties to the Supreme Being, to ourselves, and to our fellow-creatures? In the sacred oracles, all these are delineated with exactness and particularity. Here God is represented as most exalted and amiable in his attributes, works and ways; as the Creator, Preserver, Benefactor and righteous Judge of men and angels. Here are unfolded the mysteries of creation, providence, and redemption. Here we are taught the greatness and littleness, the native moral pollution and consequent wretchedness, the happiness and misery of the human race; the duties of parents and of children, of masters and of servants, of magistrates and of subjects, of friends and of enemies, the vanity of this world, and the glory of the next. Here is inculcated

morality—calm, pure and rational; virtue—sublime, refined and enduring; devotion—penitential, joyous, elevated, and adapted to the new-born feelings and the pilgrim state of travellers to Zion. With this view of the contents of the Bible, it is not to be supposed that the penmen of it—many of them having their origin from a people inferior in many respects to several heathen nations, and destitute of their knowledge in the liberal arts and sciences—could be so incomparably their superiors in ideas of morality, religion and God, without divine instruction. This consideration, and the truth that bad men would never have written such a book as the sacred volume—so contrary to their carnal hearts; and that good men would never have subscribed to a falsehood; are convincing proof of the divine inspiration of the Sacred Oracles.

5. It appears that the Sacred Scriptures, including the Old and New Testaments, were given by inspiration of God, from their glorious effects.

The religion of the Bible has illuminated the benighted, instructed the ignorant, counselled the wise and the foolish, raised up the bowed down, solaced the mournful, restrained the bad, encouraged the good, and reclaimed multitudes from vice and immorality. It has persuaded without rhetoric, conquered without arms; and this too, against the strivings of flesh and blood. Where men once dwelt in barbarity, and paid their unhallowed devotions to material beings, now, by its influence, are found the meek and lowly disciples of Jesus, who offer up acceptable sacrifices to the Lord of glory, from the closet, the domestic altar, and the public sanctuary.

The Christian religion establishes more firmly and permanently, the parental and filial affections. It induces parents not only to embrace their offspring with tenderness, but to teach them faithfully their duty, and thus direct them in the way to heaven. It leads children, with

filial reverence, to look up and catch instruction from parental lips, adore the God who made them, and lisp his praises. It reforms and meliorates the state of society at large. It mitigates the rigors of government, by teaching tyrants moderation, and rebellious subjects submission. It corrects the morals of men, and makes them good citizens, by converting them to its faith and obedience. It enables them to bear with resignation the afflictions incident to human life; and did it universally prevail, it would at once restore paradise on earth. It also enables its subjects to meet death with composure and cheerfulness, supported by the hope of eternal glory; and at last it raises them from an animal and transitory life, and from earthly society, to a life that is spiritual and eternal, and to the society of angels, and the spirits of just men made perfect. Are these the effects of the religion of the Bible? Then it came down from heaven;—and though infidels doubt and scoff, we may say, "An evil tree bringeth not forth good fruit;" if this religion were not of God, such would never be its blessed effects.

6. That the Sacred Scriptures, including the Old and New Testaments, were givenby inspiration of God, appears from the propagation of Christianity. The Old and New Testaments are so intimately connected, and, in a sense, so dependent, one upon the other, that what proves the one, proves also, directly or indirectly, the other.

The wonderful propagation of Christianity has never been denied. Many, friendly and unfriendly to the religion of Jesus, have testified to its rapid spread. The New Testament informs us, that the first assembly of Christ's disciples, which was at Jerusalem a few days after his ascension, consisted of one hundred and twenty persons. In a short time, through a signal display of the power of the Holy Ghost, about three thousand were added to the Christian church in a single day. Soon after, the

number of Christians amounted to five thousand, and continued greatly to increase. According to history, churches were established in a short time throughout most of the Roman empire. In prophetic language, not one of a family nor two of a city were taken and brought to Zion; but the Lord so hastened his work, that 'a little one became a thousand, and a small one a strong nation.' Justin Martyr, who wrote about one hundred and six years after the ascension of Christ, speaking of the extent to which Christianity had spread, says, "There is not a nation, either of Greek or barbarian, or of any other name, even of those who wander in tribes, and live in tents, among whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus."

Christianity has triumphed—it has triumphed over "all ranks and kinds of men; princes and priests; the Jewish and heathen philosophers; and the populace, with all their associated prejudices from custom and education, with all their corrupt passions and lusts, with all the external advantages of learning, power, riches, and honor;" and like the stone in Daniel's vision, cut out of the mountain without hands, it has surprisingly increased, become even now a great mountain, and is rapidly filling the whole earth. To whom shall the spread of Christianity be ascribed? The apostles were not armed with the sword to affright; they had no gold to bribe, and no eloquence to enchant. Neither were the potentates of the earth their patrons. But against them were combined wit, learning, the sword, and the power of civil government. Besides, in the first three centuries, there were ten successive violent persecutions against the Christians. To whom then shall we ascribe the spread of Christianity? We must ascribe it to Almighty God. The very existence of Christianity, and much more its propagation, after so

much opposition as it has received, is an evidence, that it was given by the inspiration of the Holy Ghost. How plain, therefore,—how various, abundant, and conclusive the evidence in favor of the divinity of the Sacred Scriptures! And all who have been inwardly taught by the Holy Spirit, feel that it is so—that the Bible must be the word of God.

Two remarks will be subjoined.

First. All people should possess the Sacred Scriptures. They are the only rule of faith and practice—they are also the most important instrument in the hand of God in accomplishing the salvation of his people. Hence the apostle, with holy boldness and triumph, observed, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." Multitudes are now in heaven, singing the praises of redeeming love, and exulting in the fulness of everlasting joys, whose reconciliation to God was effected by the instrumentality of the Sacred Scriptures. But this can be said of no other book. Should we look for salvation in the Koran of the Mohammedan, it would tell us to put our trust in the Arabian impostor, and receive as a reward, a sensual paradise, where the base passions and appetites of men are gratified. Should we look for the way of eternal life in the Vedas and Shaster of the Bramin, they would tell us to wash in the Ganges and be clean. We wash, but our pollution remains.

"The leprosy lies deep within."

It is from the Bible alone, we learn that the blood of Jesus Christ cleanseth from all sin. Here "is a fountain opened to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness." Says Arrowsmith, "Other books may render men learned unto ostentation; but the Bible alone can make men wise unto sal-

vation." That great man, Patrick Henry, left in his will the following testimony in favor of the religion contained in the Sacred Scriptures:—"I have now disposed of all my property to my family; there is one thing more I wish I could give them, and that is the Christian religion. If they had that, and I had given them nothing, they would be rich, and without it, if I had given them all the world, they would be poor."

Robert, king of Sicily, said, "The holy books are dearer to me than my kingdom, and were I under any necessity of quitting one, it should be my diadem." When on his death bed, Salmasius, a very learned man, said, "Oh! I have lost a world of time! If one year more were added to my life, it should be spent in reading David's Psalms and Paul's Epistles." Dr. Harris, an Englishman of distinction, inserted in all his wills, "Item, I bequeath to all my children, and to my children's children, to each of them a Bible, with this inscription, 'None but Christ.'"

Such is the value of the Bible, and such the estimation in which it is held by the wise and good. How important then, that this sacred book should be in the possession of every son and daughter of Adam!

Secondly. It is a matter of joy and thanksgiving, that such facilities for the distribution of the Scriptures are possessed, and that such efforts are made to impart the word of life to the destitute.

Within a few years past, Bible Societies have been formed in various parts of Christendom, to disseminate the Sacred Scriptures throughout the earth. Millions of copies of this holy book have been carried, by the four winds of heaven, to those who were perishing "for lack of knowledge." How different now from what it was in the sixteenth century! The very "best ministers of that day seldom saw the Bible." One of eminence was asked,

"What were the Ten Commandments? and he replied, There was no such book in the library." Martin Luther never saw a Bible till he was twenty-one years of age, and had taken a degree of arts. Carolstadt had been a doctor of divinity eight years before he read the Scriptures. By a law in the 34th of Henry the VIII. it was enacted "that no women, except noblewomen and gentlewomen, might read to themselves alone, or to others, any text of the Bible; nor artificers, apprentices, journeymen, husbandmen, nor laborers, were to read the Bible or New Testament, in English, to themselves or to any other person, privately or openly." Blessed be God, that those times of darkness have passed away! "The Scriptures are now not only translated into all the languages of Europe, but into almost all the languages of the world. The spirit of Bible Societies, like the angel in the Apocalypse, has come down from heaven, and the earth is lighted with its glory." The British and Foreign Bible Society has taken the lead in this important work. To the praise of the God of the Bible would we speak of this noble institution. The American Bible Society has been second to none other but this. The great work of supplying every family in the United States destitute of a Bible, speaking in general terms, has been accomplished. And now may be said, what never before could be said, that a whole nation has been furnished with the word of life. But what these Societies have wrought, could never have been done, had it not been for the facilities now enjoyed of printing the Bible and sending it forth. How unavoidably slow and expensive must have been the work of distributing the Bible, when a single copy of it, written on vellum, cost five hundred dollars! This was the case before the art of printing was invented in 1440. But this, (I had almost said divine art,) facilitates most wonderfully the spread of divine knowledge, and is rapidly imparting the

Scriptures to the destitute throughout the world. The Bible was the first book ever impressed on movable types, and when printing was first invented, a copy would have sold for sixty crowns. Now it may be purchased for less than a single dollar. And this Book of God, bought at so cheap a rate, may now be wafted, through the discovery of the magnet, and the invention of the mariner's compass, from land to land, borne upon the waves of the seas, till it shall reach every clime and every nation under heaven. Let it be remembered, too, that Christians are bound to send the Bible to every destitute family on the face of the globe. One hundred millions of families, at least, are destitute. These must be supplied, that Christ, the sun of righteousness, may rise upon them in his light and salvation.

In conclusion, I remark, that the signs of the times indicate it to be the duty of the different Bible Societies, in this and other lands, to fix on some definite period, in which they will endeavor to send a copy of the Sacred Scriptures to every family on the face of the earth. The signs in relation to this subject are, the establishment of Bible Societies throughout Christendom; the openings in Divine Providence for the dissemination of the Sacred Scriptures; the excitement in the minds of the community on this subject. Christians are rapidly preparing for such an effort as is here contemplated.

A definite time should be fixed upon, as this would centre the views and operations of all concerned in the benevolent design. Aiming at a definite object, they will be much more likely to accomplish the end in view.

The methods to be adopted in the accomplishment of this object are, correspondence between the different Bible Societies and influential individuals in the Christian community; employment of persons to visit the managers of the different Bible Societies, in this and other countries, that some plan may be devised, matured, and published as

soon as possible; selection of individuals to translate the Scriptures into those languages in which a version has not as yet been made. If none can be found prepared for the work, let some persons acquire forthwith the knowledge needed; arrangements should immediately be made for printing the Bible in large numbers of copies in all those languages into which it has already been translated; appointment of agents to address the community and collect funds. Appeals, too, should be made from the press. One hundred millions of dollars would probably provide the Bibles required. Many individuals may be found who would contribute a hundred thousand dollars each, were they satisfied that this work could and would be accomplished; and agents should be appointed, whose special business it should be, to see the Bible disseminated among all people, that they may be able to read in their own tongues the wonderful works of God.

Appendix A.

DISSERTATION II.

DISTRIBUTION OF TRACTS.

The benevolent Creator has endued man with rational and moral powers, and made him capable of endless progression in knowledge, holiness and happiness. He has furnished him with the means of knowledge, and presented before him the most weighty motives to its attainment. Knowledge is desirable, as conducive to usefulness and enjoyment. Of this opinion was Solomon. He says, "that the soul be without knowledge, it is not good." Knowledge is valuable, as it expands, strengthens, and ennobles the mind, and prepares it for successful effort. This is true of knowledge in medicine, law, politics, philosophy and divinity; in all the arts and sciences. But man is a moral, responsible, and immortal being. Most of all, therefore, is knowledge valuable, on moral and divine subjects. It would be important were our existence measured only by time. How greatly, then, is its importance magnified, when we view our existence as commensurate with eternity! Great happiness in the life that now is, and all the happiness in that which is to come, depends on our acquaintance with true vital godliness. How important, then, that all men should have, not only a speculative, but also an experimental, knowledge of the

religion of Jesus Christ! "Yea, doubtless," said Paul, "and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." And why? Because this alone could save his soul. Some knowledge of divinity may be obtained from the works of creation and providence, or from the light of nature; but the chief source of divine knowledge is the Bible. This is the great magazine or storehouse of religious truth, and "is profitable for doctrine, for reproof, for correction, for instruction in righteousness,"—"able to make us wise unto salvation, through faith which is in Christ Jesus." The writings also of the pious and good, though not inspired, serve to illustrate, enforce and apply the truths of God's word. They are happily instrumental in awakening, converting, and saving perishing souls. Of this nature are the evangelical Tracts, published and distributed by the various societies which are formed for the express purpose of thus promoting the glory of God, and the salvation of apostate man.

Tracts, those little harbingers of light and life, are peculiarly adapted to usefulness, from the nature of their contents; their suitableness to all ranks and conditions of persons; the ease with which they are distributed; and the small expense, comparatively, attending their distribution. They are faithful too. They will not flatter, nor can they be intimidated. They are, also, as safe as they are faithful. Drawn from an incorruptible fountain, they inculcate, not the impure and impious doctrines of Voltaire and his associates, but the pure and heavenly principles of Christ and his apostles. "They glory in shining with a borrowed light. The Bible Society is often and appropriately compared to the sun. But if the Bible Society is the sun, the Tract Society is the atmospheric medium that reflects the glorious rays, and throws them into every dark corner of the earth." Tracts impart pious

instruction in a perspicuous, concise, and interesting manner. They must, therefore, be productive of very happy effects. In these unassuming advocates of the cross, may be found a word in season, for the intemperate, the profane, and the Sabbath breaker; for parents and children; for the high and low, the rich and poor, the righteous and unrighteous, the learned and unlearned, the civilized and uncivilized. "A tract is a missile weapon, which the Spirit of God may direct to the conviction and conversion of a sinner, unassailable from any other quarter." While they are highly interesting and edifying to Christians, and those in the higher walks of life, they are peculiarly adapted to persons in humble circumstances, and to the impenitent, generally, whether in Christian or heathen lands. The greater part of mankind are in a state neither of affluence, nor of freedom even from laborious and constant employment. Large volumes are not, therefore, suited to their use, as they have neither money to buy, nor time to read them. Among the heathen, Tracts are more profitable than larger works. The missionaries tell us, that the natives, not being accustomed to reading, will despair of perusing large books, and so never begin; or should they begin, they will read but here and there, and to little benefit. But a Tract is easily read, and is generally read with avidity and profit. The title attracts his eye, the brevity tempts his indolence. In favor of thus publishing the proclamations of divine love and mercy to the heathen, we have the repeated testimony of Drs. Morrison and Carey; Drs. Henderson and Pinkerton, and other missionaries to the heathen. They view them as most valuable accompaniments to the Bible, and as peculiarly useful in this connection to lead wandering souls to God.

The following are the opinions and declarations of some of the heralds of salvation, now laboring in pagan lands.

"Greece," says the Rev. Dr. Robertson, "offers now more than ever an extensive field for the distribution of the word of God, and of religious Tracts gratuitously. At Samos, when I was there with the Rev. Dr. King, I never witnessed any thing more astonishing than the eagerness of the people to obtain a Tract." Says the Rev. Mr. Winslow of Ceylon, in a communication to the American Tract Society, "Could you provide the means of supplying not only the tens of thousands in Jaffna, but some of the millions on the continent with Tamul Tracts, we have only to say the field is large enough for your benevolence." The Rev. Dr. Judson at Rangoon in his journal writes—"The great annual festival of Shway Dagong is just past, during which I have distributed nearly ten thousand Tracts, giving to none but those who ask. Priest and people, from the remotest regions, are alike eager to get our writings." The Rev. Dr. Milne's testimony to the value of Tracts in heathen lands, is, "The Tract Society is a most important auxiliary in the work of converting the heathen to Christ, and though in comparison with Missionary and Bible Societies, it holds in some respects a lower place, in other respects, its utility is more immediate, more extensive, and more apparent." "A Tract distributer, at some great festival in China, where men of different tongues throughout that vast empire are congregated, like the 'Parthians, and Medes, and Elamites, and dwellers in Mesopotamia' on the day of Pentecost, might speak through these Chinese Tracts, to every one in the language in which he was born." In this way great multitudes of these heralds of mercy might be sent abroad, among the 300 millions of China, who might hereby become acquainted with that Saviour, through whom alone light and immortality are brought to light.

Tracts are easily distributed. The pastor in his parochial visits, as he goes from house to house, warning

every man, and teaching every man in all wisdom, may disseminate them, and thus feed his flock with knowledge and understanding. The missionary, in his journeyings from place to place, may widely distribute them to good advantage.

Pious instructions will be happily succeeded by these heralds of mercy, which proclaim a Saviour, and point to "the Lamb of God, which taketh away the sin of the world." By them, instructers of schools may "teach the young idea how to shoot," and thus be instrumental in training up a seed to serve God. Travellers, too, may sow by the way side those seeds of divine truth, which shall take deep root, spring up and bear fruit, thirty, sixty, and even an hundred fold, to the praise and glory of God. All pious persons are suitable almoners of these sacred charities, and may, by distributing them, lead many to the mansions of holiness and love. These little, but faithful and pungent preachers of righteousness, can find their way into myriads of recesses of sin and misery, where the ministers of religion cannot obtain admittance. Lying in the window or on the table, they will deliver messages from God to all who read them, and be instant in season and out of season. They will wait patiently till they can deliver them, and then they will do it without apology, equivocation, or respect to persons, and in all truth. They may visit courts and palaces, and by their powerful eloquence, make the great and the noble tremble, as did Felix. They may visit cottages, and even the meanest hovels, and by their heavenly influence, cause the poor and ignoble to become rich in faith, and heirs of the kingdom. Tracts can traverse the whole inhabited globe. No burning sun under the equator, nor frigid clime in polar regions, can prevent them.—Their cheapness is favorable to their wide diffusion. A penny will purchase a Tract which brings life and immortality to light, and

may save a soul from death. A missionary's support for one week would procure a thousand Tracts of fifteen pages each. In this way a great amount of good may be accomplished by small means. Millions of minds may be affected with little labor and expense.

In this view of the subject, how admirable the plan of the monthly distribution of Tracts, which brings divine truth before the mind at frequent and stated seasons! This systematic effort for the diffusion of these heralds of mercy, is like the "tree of life, bearing twelve manner of fruits and yielding her fruit every month; and the leaves of it are for the healing of the nations." While much good is imparted to others, by the exhortations, counsels, and pious conversation of the distributors, they themselves are spiritually benefited. While they water others, they themselves also are watered. This method of imparting religious knowledge to any considerable extent, was first adopted in the city of New York, and has since been successfully practised very generally throughout the land. Nor has it been restricted to the United States; it prevails to a greater or less degree, in other countries, and will undoubtedly be adopted in all Christian nations. The Tract system breathes the very spirit of heaven, and is to be regarded as one of the grand engines for demolishing the kingdom of darkness and sin, and building up the kingdom of light and holiness.

By surveying a map of the globe, we behold three fourths of its inhabitants groping in the darkness of Mohammedan delusion and Pagan idolatry. But blessed be God! it will not always continue to be so. The Sun of righteousness is to dissipate this darkness. The trump of prophecy has announced it. All this is to be accomplished, however, not by miracles, but by the blessing of God, accompanying the use of suitable means. And Tracts are greatly to help forward in this mighty achieve-

ment. From the immense number already circulated, and the incalculable good they have already accomplished, we have a pledge that the great Head of the church will continue to smile on this work of faith, and labor of love. A fountain of Tracts should be opened in every continent, nation, town and hamlet, from which streams may continually issue to make glad the city of our God. Like the Bible, they should be published in all languages, and distributed among all people. These winged messengers should fly through the earth, carrying with them the Gospel of the blessed God, till their influence is as extensive as human ignorance and sin.

Tracts have already done great good. Abundant and striking evidence of this might be adduced. Incredulity itself cannot doubt it. The Dairyman's Daughter, and the Young Cottager, have been instrumental in bringing many sons and daughters unto glory. Others, too, have been equally successful. The light of eternity alone can reveal the whole amount of good, which has been accomplished by their instrumentality. "Distributors could tell us of the sorrows of widowhood assuaged, of the profligate reclaimed, of the burdens of poverty alleviated, of anger changed to gentleness, of profane habits abandoned, of Sabbath violations ceased, of the tear of penitence, and the radiant smile of hope" produced. The distribution of Tracts by the infidels of the last century, for the purpose of expelling from the world the Christian religion, first suggested the idea of Religious Tracts, and has given rise to Tract Societies, which will be an important means of banishing infidelity from the world, and filling the earth with the knowledge of God. The London Tract Society has attempted and accomplished great things. Its influence has extended to the four quarters of the globe. Following so bright an example, societies of this nature have come into existence in almost every

nation where the light of Christianity sheds its benign radiance. The American Tract Society at New York has been in existence only a few years; yet it has attained a greatness and glory, far surpassing the most sanguine expectations of its founders. It has received, most signally, the approbation and blessing of Heaven. How gratifying and animating to every benevolent heart! The more it is contemplated, the more it will afford matter for grateful and admiring praise. But though much good has already been effected, yet we shall see far greater things than these, for the mouth of the Lord hath spoken it. The energies of Tract Societies will be increased many fold. Their march will be boldly and rapidly onward. A host of the sons and daughters of Zion will enrol their names among the friends of such institutions. The great and the wise will covet the luxury of thus doing good. Call not this sentiment enthusiasm. If it be so, it is blessed enthusiasm. Would to God Christendom was filled with it. There are 150,000,000 of families in the world, to which Tracts should be sent.

Antoninus was one of the best of the Roman emperors. His life was a scene of universal benevolence. Cecropia or Athens was held in high reputation, and attracted the attention of all the philosophers. But Antoninus discovered more than a local attachment. He looked upon the whole world as worthy of his attention, and considered it as the object of his benevolence. "Shall any one," says he, "love the city of Cecrops, and you love not the city of God!" How much more disinterested and pure should be the benevolence of the Christian! and to how much greater degree ought he to practice it! It is not a little favored spot he regards, it is not an insulated portion of the globe, that he would have fructified and converted into a paradise. It is not his own garden and fields only, on which he wishes the refreshing showers to

fall. But with a noble, expansive, and generous mind, he prays that the whole earth may be filled with the glory of God. Such a spirit produced the Tract Societies, whose happy effects are felt in every direction.

What a striking resemblance to ancient Jerusalem at one of the great annual festivals, when the Israelites from every tribe presented themselves before the Lord, are the cities of Boston and New York, on the week of their religious anniversaries! Then are held the annual meetings of the Tract, Sabbath School, Missionary, Education, and other benevolent societies, whose object is the glory of God, and the salvation of men. Such too is London; and such is Paris, which less than sixty years ago, was infidel. And I trust the day is not far distant, when such will be the most distinguished places in every part of our globe. Are not these things a sign of the Millennium's approach? Will they not accelerate the day foretold in the oracles of God, when "all shall know the Lord, from the least of them unto the greatest of them"? What part shall we act in this great drama of human affairs? Let conscience decide. This is the cause of Almighty God, and it will prevail.

Appendix B.

DISSERTATION III.

FOREIGN MISSIONS.

"Go ye into all the world, and preach the gospel to every creature." This command of the risen Saviour was addressed to his disciples eighteen centuries ago. Upon looking at it, the question naturally arises, How far has this command been obeyed? An answer to this inquiry may be given by ascertaining what portions of the human race are still unevangelized, and what parts of the globe are inhabited by those who have not as yet embraced the gospel of Christ.

Pagans are unevangelized. This appears from a consideration of their religion, which is at a vast remove from Christianity. They pay divine homage to idols, or false gods. Those of this faith worship the sun, moon, and stars, fire, water, stocks, and stones; beasts, insects, reptiles, and even plants and herbs. In India alone, it is said that there are three hundred and thirty millions of idol gods. In their religious rites, ceremonies, and observances, the heathen are most horribly stupid, debased, obscene and bloody. Their religion is a yoke of cruel and wicked bondage. The most unnatural, atrocious, and barbarous practices prevail among them. In Hindoostan, China, the pagan islands of Polynesia, and in some of the

tribes of the North American Indians, it is lawful to destroy infants. In some nations, parents and dear friends, when they become sick or infirm, are exposed or slain. Some of the tribes in Africa and South America, as also the inhabitants of New Zealand, feed on human flesh. Thousands in India annually commit suicide, as a religious act, by drowning themselves, or burning themselves on funeral piles; by prostrating themselves under the wheels on which their idol gods are borne, or by yielding to the most agonizing tortures. Dr. Ward calculates that five thousand widows are annually burnt in Hindoostan. Females generally are doomed to the most contemptuous degradation and servility. In the language of the apostle, the heathen "are without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise, having no hope, and without God in the world." Pagan lands are emphatically 'dark places of the earth, full of the habitations of cruelty.' They embrace the greatest part of Asia, the interior of Africa, the wilds of North and South America, and most of the islands of the seas. Four hundred and fifty millions of the human race are thus shrouded in moral darkness, in all its varied and horrid appearances.

Among those who are unevangelized may be reckoned Mohammedans. Their religion was framed and taught by Mohammed, the Arabian impostor, and is a mixture of Paganism, Judaism, and Christianity. Its principal characteristics are sensual indulgence, strict adherence to rites and ceremonies, and a malevolent spirit towards those of a different faith. It is absurd and superstitious; grossly indecent, and immoral. The highest reward it pretends to confer on its votaries, is a sensual paradise, where the base passions and appetites of man are gratified. This religion, so dark, delusive and wicked, has been propagated by the sword, and embraced by multitudes, crowding

their way, generation after generation, down to the gates of eternal death. It prevails principally in Turkey in Europe, in Palestine, Persia, Arabia, Syria, Mesopotamia, Independent Tartary, Afghanistan in Asia, in Egypt, the Barbary States, and the interior nations as far south as the Niger in Africa. The number of Mohammedans is computed at about one hundred and thirty millions.

The Jews, too, are in an unevangelized state. This will appear from a view of their faith, or the religion they embrace.

They believe in the Scriptures of the Old Testament, as inspired truth, and in a Messiah yet to come, who shall be to them a temporal prince and deliverer, and who shall ultimately rule king of all nations. The Jews reject entirely, the New Testament, with the Saviour it reveals, and depend for salvation on their own works of righteousness. They embrace, for the most part, the literal meaning of the Scriptures of the Old Testament, and consequently discard their spiritual import. Hence their religion, or, in other words, Judaism in its present state, is chiefly external; and probably but little more conducive to salvation, than the religion of the Koran of the Mohammedans, or of the Vedas of the Hindoos. As to country, they are scattered to the four winds of heaven, dwell alone, and are not reckoned among the nations. They are computed by some, to be about eight millions in number.

The Greek and Latin churches should be associated with Pagans, Mohammedans and Jews. In faith and practice, they are, in general, opposed to the gospel of Christ. The Greek church, so called, because at first embraced within the limits of the Greek division of the Roman empire, and because its proceedings and forms of worship have been generally in the Greek language, has numerous rites and ceremonies, many of which are burdensome, ridiculous, and shocking. This denomination

of Christians, generally speaking, are in a state of gross ignorance, as it respects the doctrines and duties of religion. They practice the invocation of saints, kneeling and burning incense before pictures and relics, confession of sins to the priest, that they may obtain his absolution, and the offering of prayers for the dead. They believe, too, in transubstantiation, or the conversion of bread and wine into the real body and blood of Christ, in the holy chrism or anointing, and in tonsure or cutting the hair of children in the form of the cross at their baptism. Though Christian in name, they possess but little of the spirit and form of Christianity, and in this respect, are not at a great remove from heathenism. The Greek church is spread over a greater extent of country, than that of any other church, and exists principally in Eastern Europe and Africa, and Western Asia. About seventy millions of souls are included within the pale of this church, a great part of whom are subject to the jurisdiction of the patriarchs of Constantinople, Alexandria, Antioch, and Jerusalem.

The Latin church, so denominated, because at first it was chiefly restricted to the ancient Latins, and because its liturgies and public transactions are in the Latin language, is in a much worse moral condition than the Greek church. Gross darkness covers the people, far more inexcusable, and almost as great as that which pervades Pagan and Mohammedan countries. All of this church, usually called Catholics, or Roman Catholics, acknowledge the supremacy of the pope, and the infallibility of his decisions in faith and practice. Though termed in Scripture the beast that ascended out of the bottomless pit, and the man of sin, and the son of perdition, yet he claims to himself, and has ascribed to him by his subjects, the blasphemous titles, "His Holiness," "Infallibility," "Sovereign of kings and kingdoms," "Christ's vicegerent on earth,"

yea, "God upon earth." The people are not allowed to read, or possess the Bible. Prayers are offered in an unknown tongue. They believe that their priests can pardon sins, and of course, hold to auricular confession, and to absolution.* They believe that the bread and wine in the Lord's supper, are converted into the real body and blood of Christ, and therefore worship the elements in the partaking of the Eucharist. They pray to the Virgin Mary, and the canonized saints, and observe a vast variety of senseless, pompous, and superstitious rites. They pay great respect to the traditions, inventions, and doctrines of men, the legends and fictions of saints, and lay much stress on masses, penances, and pilgrimages, all which are destitute of the life and power of true godliness. The Roman Catholic religion obtains principally in Italy, France, Bavaria, Austria, Sardinia, Spain, Portugal, Poland, Netherlands, Germany, Ireland, Mexico or New Spain, the Canadas and South America. The number that embraces it is about eighty millions.

Such as have been described, are the religions of Pagans, Mohammedans, and Jews, and of the Greek and Latin churches; and such is the melancholy and awful condition of perhaps twelve-thirteenths of the world's population.

Take now a map of the earth, and survey the extent of its unevangelized portions, and number the missionaries who have gone forth in obedience to the command of the

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*The following tariff of the prices of absolution for certain crimes has been published at Rome, and shows the proportional degree of their moral turpitude as estimated by the Catholics:

	£	s.	d.
Pardon for a layman who shall strike a priest, without effusion of blood, may be obtained for	0	5	0
For one layman who shall take the life of another layman, . . .	0	3	3
For eating meat on Lent day, ...	0	5	5
For murdering a father, mother, wife or sister, ...	0	5	0
For marrying on those days when the church of Rome forbids matrimony, ...	2	0	0
For the absolution of all crimes, ...	2	16	0

risen Saviour to preach the gospel to every creature. A sketch may be taken from the Rev. Gordon Hall's affecting appeal to the American churches, written at Bombay, in 1826, only six weeks before his death.

"From Bombay if we look down the coast for seventy miles, we see two missionaries—fourteen miles further we see two more; looking in a more easterly direction at the distance of about three hundred miles, we see one missionary, chiefly occupied however, as a chaplain among Europeans. In an eastern direction, the nearest missionary is about one thousand miles from us. Looking a little to the northeast, at a distance of thirteen hundred miles, we see ten or twelve missionaries, in a little more than as many miles, on the banks of the Ganges. Turning thence northward, nearly thirteen hundred miles more, we see three, or four, or five more, separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a north-east direction, through the Chinese empire and Tartary to Kamschatka, and thence down the north-western coast of America, to the river Columbia, and thence across the mountains to the Missouri, the first missionaries we see in that direction, are brethren Vail and Chapman, among the Osages. Again, we look north, at the distance of one hundred and eighty miles, and we see two missionaries; but from thence (with two or three doubtful exceptions) through all the north of Asia, to the pole, not a single missionary is to be seen. In a north-western direction, it is doubtful whether there is now one missionary, between us and St. Petersburg. Westerly, the nearest is at Jerusalem, or at Beyroot. South-west, the nearest is at Sierra Leone, and more to the south, the nearest may be among the Hottentots, or in Madagascar!"

Such was the state of the heathen world, when Hall, that devoted servant of Christ, took his flight to the king-

dom of eternal light and love. Little comparatively, has since been done to evangelize the great family of man. Perhaps there may be four hundred missionary stations in the different parts of the globe, and eight hundred missionaries, to preach to five hundred millions of immortal beings—one missionary to five-eighths of a million. Shall the sympathies of Christians forever sleep over such moral death? Shall the heathen perish for lack of knowledge? It must not be. It will not be. The time will come when "the earth shall be filled with the knowledge of the Lord, as the waters cover the sea, and all shall know the Lord, from the least of them to the greatest of them." It is so written in the statute book of Heaven. In the accomplishment of this prediction, the great Head of the church has given directions to his disciples, "Go ye into all the world, and preach the gospel to every creature."

But why should this command be obeyed? There are four motives to obedience.

1. The gospel is absolutely necessary to the well being of mankind. Naturally, they are in a revolted state, alienated from God and from a life of holiness. Disorder reigns within. "The whole head is sick, and the whole heart is faint." "They have forsaken the Lord, they have provoked the Holy One of Israel to anger, they are gone away backward." All are alike ruined by sin, whatever their language, color, climate, or nation. Consequent upon this, are the frowns of indignant Heaven. A paradise is turned into a hell. Adversity and misery stalk abroad in the earth. There is no peace to the wicked, and the wages of sin is death. Our world is one vast Aceldama, one great charnel-house. Death has reigned from Adam to the present time. Besides, multitudes in regions of utter despair, and interminable wo, are now experiencing the second death—the gnawings of that worm which shall never die, and the anguish of that fire

which shall never be quenched. And multitudes more of hardened impenitent sinners, will be doomed to endure the blackness of darkness forever.

Such are the evil effects of sin. And nothing but a restoration to supreme love to God, and the perfect obedience of gospel holiness, will redeem man from that wretchedness, to which he is exposed by sin. The renovation of the heart by the Holy Ghost; supreme affection for him who is the fountain of all good; repentence for every deviation from moral rectitude; and faith which worketh by love, and restores man to confidence in God; —these are the graces which constitute the religion of Jesus Christ. And these are sufficent to qualify for happiness on earth, and in heaven; nay, they are heaven already begun in the soul—prelibations of the blessedness of the saints in light. The gospel is the only remedy for the malady of a lost world. It is the great instrument, in the hands of the Divine Spirit, of convincing and converting sinners, and preparing them for the kingdom of glory. "Is not my word like as fire, saith the Lord, and like a hammer that breaketh the rock in pieces?" The prayer of the Saviour, respecting his disciples, was, "Sanctify them through thy truth; thy word is truth." Peter, in his epistle to Christians, considers them as "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Paul, addressing the Corinthian church, says, "In Christ Jesus I have begotten you, through the gospel." We have no account in Scripture that any, who had arrived to years of discretion, were ever converted, until the means of instruction had been used with them. The understanding is the medium through which the heart is affected. When God was about to gather in his chosen of the Jews, he sent them the prophets; when he was about to display his grace in the salvation of the

Gentiles, he sent forth the heralds of the gospel. Instruction precedes conversion; and conversion, precedes eternal glorification in heaven. "He that believeth shall be saved, but he that believeth not shall be damned." "Faith cometh by hearing, and hearing by the word of God, and how can they hear without a preacher."

But a question here arises, Is the gospel essential to the salvation of the heathen? This question, so affecting in its nature, it becomes us to answer with caution and as warranted by the word of God. "The truth," says Dr. Doddridge, respecting it, "seems to be this; that none of the heathen will be condemned for not believing the gospel, but they are liable to condemnation for the breach of God's natural law; nevertheless if there be any of them in whom is a prevailing love to the Divine Being, there seems reason to believe that for the sake of Christ they may be accepted of God." "If we suppose a heathen," observes the Rev. John Newton, "brought to a sense of his misery, to a conviction that he cannot be happy without the favor of the great Lord of the world; to a feeling of guilt, and a desire of mercy, and that, though he has no explicit knowledge of a Saviour, he directs the cry of his heart to the unknown Supreme to have mercy upon him, who will prove that such views and desires can arise in the heart of a sinner, without the energy of that Spirit, which Jesus is exalted to bestow? Who will take upon him to say, that his blood has not sufficient efficacy to redeem to God a sinner who is thus disposed, though he has never heard of his name? Or who has a warrant to affirm, that the supposition I have made, is, in the nature of things, impossible to be realized." He adds, "For want of express warrant from Scripture, I dare not give the sentiments I have now offered a stronger name than probable, or conjectural."

The most that these candid and charitable persons say,

on this subject is, that there is a possibility, and in a given case, which rarely, if ever occurs, a bare probability, that a heathen may be saved. Now and then, perhaps, a Nathanael or Cornelius may be found. While we are disposed to make this acknowledgement, we are constrained to confess, that we see no evidence of the fitness of the heathen for heaven. It is a declaration of the great apostle to the Gentiles, true in the nature of things, that "without holiness no man shall see the Lord." That the heathen are unholy will be doubted by none acquainted with their moral condition. There is scarcely a vestige of holiness among them. So impure is even their religion, that it would cause the blush of shame to describe it. "Universal history, ancient and modern," says Dr. Scott, "does not bring to our knowledge one person, who, without revelation in some way or degree, was a humble, penitent, and spiritual worshipper of God, a conscientious worker of righteousness in his habitual conduct." Says Dr. Ward, "Amidst a pretty large acquaintance with the heathen in India, I have never seen one man who appeared to fear God, and work righteousness." We have then no authority from the light of nature, to say that the heathen will be saved, and we have no warrant to say this from the Sacred Scriptures.

The remarks which have been made in regard to the heathen, will also apply to the Mohammedans and Jews. So far, therefore, as human ken is able to discern, we see no hope of the salvation of this vast multitude of human beings, while immersed in such gross depravity, ignorance, and superstition. They must be furnished with the gospel.

2. Another motive for evangelizing the heathen, is the command of Christ.

"Go ye into all the world, and preach the gospel to every creature." Such is the command of Him who is

King in Zion, and Head over all things to the church. It is an expression of infinite love to the children of men, accompanied with all the authority of Heaven. The command was addressed by Christ, after his resurrection, to his eleven disciples, and it "contains an express commission to preach his salvation and kingdom to all the nations of the earth, and to men of every description and character, as far as they were able; and it implies a command to the same effect to all their successors in the sacred ministry, as far as it is in their power; and to all Christians to aid them according to their several abilities and situations." This command, therefore, is obligatory upon Christians in every age, so long as there is a single heathen on earth to be evangelized; and it obliges them to seek, in all possible ways, the conversion of the world. The import of it is, 'Go, scatter abroad the blessings of salvation. Penetrate every desert; cross every sea; scale every mountain; and see that no dark corner of the earth be left uncheered by the glory of the gospel.' How can the heathen ever hear that Jesus Christ tasted death for every man, and that through him salvation is offered to the whole world, but by the preachers of righteousness? and how can they preach except they be sent? The heralds of the gospel must go forth to evangelize the nations, and Christians must send and support them. In obedience to the command of Christ, the glad tidings of mercy must be proclaimed from Cape Horn to Nova Zembla, and from California to Japan, till hymns of salvation shall be sung by every tongue, and vibrate on every ear. Let none who have been purchased by the blood of Immanuel, question this duty. When the King of Zion commands, shall not his subjects yield implicit obedience? Let the command of Christ then be announced as with trumpet-tongue, that the whole earth may hear:—"Go ye into all the world, and preach the gospel to every creature."

3. The last motive to a compliance with the command of Christ, is the certainty of the ultimate and complete success of the cause of missions.

As an earnest of this, I will recur for a moment to the success which has attended missionary efforts. See the trophies of divine grace, gathered, under God, by those missionaries, who have labored among the Hottentots, the Caffrees, the inhabitants of the Sandwich and Society Islands, the Cherokees and Choctaws. See the converts to righteousness, under the preaching of Christ crucified, by the Moravian Brethren. In their zealous, patient, and persevering efforts for the salvation of men, they have set an example worthy to be followed by all Protestant people, and the results of their labors have been great and glorious. The success, too, which has attended the efforts of the American Board of Commissioners for Foreign Missions, not to speak of the success attending other Foreign Missionary Societies, is demonstration that the cause is the Lord's and will ultimately prevail. The Society was formed in 1810, and what has it accomplished! It has now under its care twenty-six missions and eighty-five stations; connected with which are one hundred and twenty-six ordained missionaries, (of whom nine are regularly educated physicians, and several others have prosecuted medical studies to such an extent as to render them highly useful in that capacity,) eleven physicians not ordained, twenty-five teachers, ten printers and book-binders, and eight other lay-assistants, and one hundred and seventy-eight married and unmarried female assistants; making a total of *three hundred and fifty-eight*. missionaries and assistant missionaries sent forth from this country. Seven native preachers and one hundred and eight other native assistants, employed principally as teachers, are also laboring at the several missions; making a total of *four hundred and seventy-three* persons

now connected with the missions of the Board and supported by its funds. Connected with the several missions are forty-nine churches gathered by the labors of the missionaries, embracing some thousands of native members in good standing; also seven seminaries for the education of native preachers and other assistants in which are three hundred and thirty-six pupils, with eight other boarding schools embracing three hundred and four pupils; besides one hundred and fifty-four free schools, in which six thousand one hundred and forty children and youth are receiving a Christian education. There are thirteen printing establishments for the use of the missions, with three type founderies, and twenty-four presses. These establishments possess the means of printing in thirty different languages, spoken by more than 450,000,000 of people, exclusive of the English. The languages are the following:—Greybo, Zulu, Italian, Greek, Armeno-Turkish, Armenian, Arabic, Mahratta, Portuguese, Goojuratee, Hindosthanee, Latin, Tamul, Siamese, Chinese, Japanese, Malay, Bugis, Hawaiian, Marquesas, Cherokee, Choctaw, Seneca, Abernaquis, Ojibwa, Ottawa, Creek, Osage, Sioux, Pawnee; thirteen of which were first reduced to a written form by missionaries of the Board. The whole number of pages printed by the missions of the Board since their commencement, is not far from one hundred and fifty millions.

The smiles of Heaven upon these and other missionary efforts, indicate glorious things in behalf of those who are sitting in the region and shadow of death.

But we have greater evidence of God's favor, to the benighted heathen, than the success of missions. The mouth of the Lord hath spoken it, and it is recorded on the prophetic page, "Ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." "Is it a light thing that thou shouldest be my servant to raise up the tribes of

Jacob, and to restore the preserved of Israel;—I will also give thee for a Light to the Gentiles, that thou mayest be my salvation to the ends of the earth." "All the ends of the earth shall see the salvation of God." Such are the predictions of the word of truth; and shall they fail of accomplishment? Shall the unchangeable purposes of the Holy Omnipotent be frustrated? No. There shall not fail aught of any good thing which the Lord hath spoken. All shall come to pass. The command of Christ will be obeyed. The gospel will be preached to all that dwell upon the face of the earth, and the harvest of the world will be gathered in. The pagoda of the Hindoo, the mosque of the Mohammedan, and the cathedral of the Catholic, will totter to ruins, while the temple of the true Christian shall arise, filled with holy incense, a pure offering to the one living and true God, the Father, the Son, and the Holy Ghost. How glorious and complete the ultimate success of the cause of missions! How animating the thought, that the world, which is given to Christ, shall one day become his, by entire subjection to his authority, and that he shall reign from sea to sea and from the river to the ends of the earth! But all this is to be accomplished by God, through the instrumentality of human agency. Means are as necessary in the moral, as in the natural world. The pure gospel must be preached. Nothing short of this will effectually move the hearts of men, and make them willing subjects of the Prince of Peace. This, and this only, accompanied by the special influences of the Holy Ghost, will bring sinners to God. A case illustrative of this, we have, in a converted North American Indian. The account of his conversion is as follows:—"I have been," said he, "a heathen, and have grown old among the heathen; therefore I know how the heathen think. Once a preacher came and began to tell us that there was a God. We answered him, 'Dost thou

think us so ignorant as not to know that? Go back to the place from whence thou camest.' Then another preacher came to us and began to say, 'You must not steal, nor lie, nor get drunk.' To him we answered, 'Thou fool; dost thou think that we do not know that? Learn first thyself, and then teach thy own people to leave off these practices; for who steal, or lie, or are more drunken than the white men.' Thus we dismissed him. After some time brother Rauch came into my hut, and sat down by me. He then spoke to me as follows:— 'I am come to you in the name of the Lord of heaven and earth. He sends to let you know that he will make you happy, and deliver you from that misery in which you at present lie. For this purpose he became a man, gave his life a ransom, and shed his blood for you.' When he had finished his discourse, he lay down upon a board fatigued by his journey, and fell into a sound sleep. I then thought, 'What kind of a man is this? There he sleeps. I might kill him, and throw him into the woods, and who would regard it? But this gives him no care, nor concern.' At the same time, I could not forget his words. They constantly recurred to my mind. Even when I slept I dreamed of that blood, which Christ shed for us. I found this to be something different from what I ever heard before; and I interpreted brother Rauch's words to other Indians. Thus through the grace of God, an awakening began among us. Brethren, preach Christ our Saviour, and his sufferings and death, if you would have your words gain entrance among the heathen."

Vastly greater efforts than ever have been made, must be made before the conversion of the world will take place. As yet, little, comparatively, has been done. All the missionaries now in the unevangelized parts of the earth, would be but about one minister to a million of souls. Plant two missionaries at Portsmouth, N. H.,

and strike a radius from that point which shall embrace the whole of New England, and you have the population and territory for two missionaries only. And have eighteen centuries passed away, since the command was given to evangelize the world, and no more heralds of the gospel been sent forth to proclaim the tidings of mercy! Let Christians blush, and be ashamed, and realize their obligations to immediate and increased efforts. Christendom has ability to send the gospel to the ends of the earth, and, (I had almost said,) not feel the expense. The single campaign in Russia, cost more than all that Christians have expended in charities for centuries, and more than enough to supply half the whole world with ambassadors of the cross.* "An English lady in Paris, after entreating her American correspondent to send her a few copies of the Tract, entitled 'The conversion of the world,' exclaims, 'Only 30,000 Missionaries demanded to preach to the whole world! Why, any petty prince in Germany can furnish a greater army; and shall the great Captain of Salvation hold up his standard in vain?" No; multitudes will flock to it. The King of Zion will have an army to go forth for the conquest of the world, possessing the fearlessness and perseverance of Paul, and Wick-

* According to Segur's History of Bonaparte's Expedition to Russia, and Labaume's Narrative of the Campaign in Russia, there were no less than a million of persons, including those of the French and Russian armies, engaged in that campaign.

At the lowest estimate, it would require *two hundred dollars* a year on an average, to support each individual, considering that a large proportion of them were officers, whose salaries must have been *hundreds*, and some of them *thousands* of dollars a year, and that many of them were cavalry, whose expenses must have been much greater than those of infantry; and also that immense expense must have been incurred for the equipment of the army in ordnance, &c. The campaign, then, must have cost more than *two hundred millions* of dollars. The sacrifice of property must have been *many hundred millions* of dollars. *Four hundred thousand* ministers would supply half the world with ambassadors of the cross. *Five hundred dollars*, with his own earnings, will educate a charity scholar for the gospel ministry. *Four hundred thousand*, multiplied by *five hundred*, produces just *two hundred millions*. The sum of money, therefore, expended in the campaign in Russia, would educate more ministers, than enough for the supply of half the whole world!

liffe, and Luther; the missionary spirit of Swartz and Martyn, and of our own Eliot, and Brainerd, and Mills. The American Board of Commissioners for Foreign Missions ought to send forth to the heathen as many, at least, as fifty new missionaries, the present year, and as many more in every succeeding year, that a mighty impression may be made upon the Pagan world. They ought not to think of any thing less than sending within one generation three hundred and sixty heralds of the cross to the three hundred and sixty millions of China—one third of the globe—a world of men. Had all the Christians of this land the spirit of Worcester and Evarts, this work would be accomplished. Dr. Worcester in one of his letters, written just before his death, observed, "One thing is consummated and settled in my mind, and that is, a full and delightful conviction, that the cause of missions has never held too high a place in my estimation, or engaged too large a share of my attention. This is saying nothing—it transcends, immeasurably transcends the highest estimation of every created mind. And what is the sacrifice of health, what the sacrifice of life to such a cause! Be the event what it may, recovered health or an early death, I never can regret what I have done in the work, but only that I have done so little, and with a heart so torpid. The world yet lieth in wickedness—in darkness and corruption. The gospel is the only remedy—the means prescribed by sovereign Wisdom for its recovery. To communicate the gospel to all the families of the earth, is a work to be done by those who have felt its power, and know its value. They have no time to lose, no advantages to be neglected, no talents to be held unoccupied. Christians have yet to feel very differently from what they have been accustomed to feel on this subject. The standard of piety must be raised. Devotedness to Christ and his cause must not be a matter of mere theory. It

must be carried into living and demonstrative practice." "O that we might think, and act," said the lamented Evarts, "under the influence of feelings like these, till the ear shall be saluted from every continent and island with the gladdening shout—the plague is stayed—the wrath of God is averted—the world is transformed—Christ is exalted, and his kingdom is universally established in the hearts of the children of men."

Appendix C.

DISSERTATION IV.

CONVERSION OF THE JEWS.

"I WILL take you from among the heathen, and gather you out of all countries, and will bring you into your own land. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people and I will be your God." This passage of Scripture is a part of a prophecy respecting the seed of Abraham. No people whatever are so interesting as the Jewish nation. From them have descended Patriarchs, Prophets, Judges, Kings, Priests, and Apostles; and of them, as concerning the flesh, Christ came, who is over all, God blessed forever. This wonderful people have been in every condition of life; in strength and in weakness; in affluence and in penury; in splendor and in disgrace; in happiness and in misery. They are spoken of in the Scriptures under various appellations. They were at first denominated Hebrews, most probably from the circumstance, that Abraham came from the other side of the river Euphrates into Canaan, the word Heber, from which Hebrew is derived, signifying beyond. They were afterwards called Israelites, from their being the descendants of Israel, the father of the twelve patriarchs; and lastly, they were called Jews from Judah, especially after their deliverance from the Baby-

lonian captivity, because the tribe of Judah was the most numerous, powerful, and distinguished of the twelve tribes. They believe in the Old Testament as inspired truth, and in a Messiah yet to come, who shall be to them a temporal Prince and Deliverer, and ultimately, rule King of all nations. They entirely reject the New Testament, and the Saviour it reveals, and depend for salvation upon their own works of righteousness. Most of the modern Jews are Pharisees.* A few only among them are Sadducees† and Essenes.‡ In addition to the Old Testament, which they revere as most sacred, they possess the Talmud, which contains their written Rabbinical constitutions, and explications of the law, and a Targum, or Paraphrase upon the Old Testament in the Chaldee language. These are their principal religious books. They have also an oral tradition, or a mysterious kind of science, which they use in the interpretation of the books, both of nature and revelation. This is called Cabala. For the most part, they embrace the literal meaning of the Scriptures, and, consequently, discard their spiritual construction. Hence their religion is chiefly external, and is really no better than the religion of the Koran of the Mohammedans, or of the Vedas of the Hindoos.

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*The Pharisees derive their name from a word which signifies to separate. They affect to be more strictly religious than other people, and to possess extensive knowledge of the Divine will and a peculiar interest in the favor of God. "Almost all the modern Jews are Pharisees," says Mr. Buck, "and are as much attached to tradition as their ancestors were, and assert that whoever rejects the oral law deserves death. Hence they entertain implacable hatred to the Caraites, who adhere to the text of Moses, rejecting the Rabbinical interpretation."

†The Sadducees arose between two and three hundred years before Christ, and take their name from one Sadoc, a principal leader of the sect. "There are still some of the Sadducees in Africa and in several other places; but they are few in number, at least, there are but very few who declare openly for these opinions."

‡"The Essenes are a very ancient sect that was spread through Syria, Egypt, and the neighboring countries. They maintained that religion consisted wholly in contemplation and silence. They look upon the law of Moses as an allegorical system of spiritual and mysterious truths; and renounced in its explication all regard to the outward letter."—*Buck's Theo. Dictionary.*

In this dissertation, it is proposed to notice, First, the number, dispersion, degradation, and oppression of the Jews; and, Secondly, their final restoration to the land of their fathers, the time when this will take place, and their subsequent happy condition.

First, we are to notice the number, dispersion, degradation, and oppression of the Jews. The number of the Jews, at the present time, has been differently computed. A writer of considerable distinction, after much exertion to ascertain their true number, estimates them as follows:—

Under the dominion of the Grand Seignor,	2,500,000
In the Barbary States,	350,000
In Poland, before the partition of 1772,	1,000,000
In Russia, comprehending Moldavia and Wallachia,	300,000
In the different States of Germany,	600,000
In Holland and Belgium,	100,000
In Sweden and Denmark,	5,000
In France,	50,000
In Great Britain and her dependences,	80,000
In the Italian States,	200,000
In the United States of America,	3,000
In Persia, China, Hindostan, &c. according to the latest estimates,	2,500,000
Making in the whole,	7,688,000

Perhaps this estimate may not be exactly correct in all respects. The number of Jews in Spain, Portugal, Cochin China, and the remote parts of Persia and India, cannot be accurately ascertained. These Jews embrace all the existing descendants of the two tribes of Judah and Benjamin, and the remnant of the long lost ten tribes of Israel. This extraordinary people, once the favorites of Jehovah, are now scattered to the four winds of heaven, justly suffering for their rebellion and unbelief, the vials of divine wrath, which their fathers imprecated, when they crucified the Lord of life and glory, and exclaimed, "His blood be

on us and on our children." Looking down the long descent of ages, the omniscient God foretold, by the mouth of his prophets, the future wretched condition of this infatuated nation. "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without a teraphim." "And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind." "The people shall dwell alone, and shall not be reckoned among the nations." "And thou shalt become an astonishment, a proverb, and a by-word among all nations whither the Lord shall lead thee." "And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles." "There shall not be left here one stone upon another, that shall not be thrown down." "Behold your house is left unto you desolate." The Jews are then represented as exclaiming, "Our holy and our beautiful house where our fathers praised thee, is burned up with fire; and all our pleasant things are laid waste."

These prophecies, uttered hundreds of years before the events predicted took place, are most exactly fulfilled in the Jews. Different from the Egyptians, Chaldeans, Greeks, Romans, and all other nations, they have, according to the sure word of prophecy, abode many days destitute of a civil, or religious polity. From the destruction of Jerusalem by Vespasian, the Roman emperor, they have had no sceptre, nor lawgiver; no civil government, or country, of their own; no temple-worship, or sanctuary where the high priest might offer sacrifice. On the 17th

of July, in the year of our Lord 71, according to Josephus, the daily sacrifice ceased, and it has never since been renewed; they have no image, ephod, or teraphim; no voluntary idolatry has prevailed among them. And though in popish countries, they have, according to prediction, served other gods which neither they nor their fathers had known, even wood and stone; yet they have always done it through constraint, and as mere hypocritical compliance with anti-christian requirements. "In the Roman captivity, the Jews were dispersed through all the regions of the east and west. For every nation of which the Roman army consisted, when they returned to their own countries, carried some of them with them into Greece, Germany, Italy, Spain, France," and many other countries. This people, thus scattered over the face of the earth, have been reproached and persecuted with the greatest virulence; carrying with them the tokens of divine reprobation. The name Jew has been a proverbial mark of detestation and contempt among the nations. Kings and subjects, Pagans, Mohammedans and Christians have united in vilifying and abusing them, and in attempting to exterminate them from the earth. "All history," says the Rev. Charles Buck, "cannot furnish a parallel to the calamities and miseries of the Jews—rapine and murder, famine and pestilence within; fire and sword, and all the terrors of war without. At Cesarea, twenty thousand of the Jews were killed by the Syrians in their mutual broils, and at Damascus, ten thousand unarmed Jews were killed, and at Bethshan, the heathen inhabitants caused their Jewish neighbors to assist them against their enemies, and then murdered thirteen thousand of these inhabitants. At Alexandria, the Jews were murdered to about fifty thousand. The Romans under Vespasian invaded the country, and took the cities of Galilee, Chorazin, Bethsaida, and Capernaum, where Christ had been especially rejected, and murdered num-

bers of the inhabitants. At Jerusalem the scene was most wretched of all. At the Passover, when there might have been two or three millions of people in the city, the Romans surrounded it with troops, trenches and walls, that none might escape. The three different factions within, murdered one another. The multitudes of unburied carcasses corrupted the air and produced a pestilence. The people fed on one another, and even mothers, it is said, boiled their infants and ate them. After a siege of six months, the city was taken, and except three towers and a small part of the wall, was rased to the ground; and the foundation of the temple and other places were ploughed up. At Jerusalem alone, it is said, one million and one hundred thousand perished by the sword, famine and pestilence. In other places, two hundred and fifty thousand were cut off, besides vast numbers sent into Egypt to labor as slaves. Besides what they suffered in the east by the Turkish and sacred war, it is shocking to think what multitudes of them the eight crusades murdered in Germany, Hungary, Lesser Asia, and elsewhere." Multitudes in France and England have been burnt. Many have been enslaved by the Egyptians, Assyrians, Babylonians, Romans and Spaniards. They have at different times been banished from England, France, Spain, Portugal, and many other countries. It is supposed, that about five millions of Jews have been put to death since the commencement of the Christian era. And though they have been thus dispersed, degraded, and oppressed, they have never been confounded with other people. They have never been reckoned among the nations; but have dwelt alone, as aliens and exiles; and have been a distinct people, neither Christians nor idolaters, though dwelling among both. The common civil franchises granted to others have been denied to them. "They have repeatedly, but in vain, attempted to obtain a

naturalization in England and other nations among whom they are scattered." Nevertheless, this repudiated people have been preserved amidst all their calamities and miseries, for more than seventeen hundred years. Like the bush on Horeb, they have ever been burning, but are not consumed. How marvellous, that after so many wars, fires, famines and pestilences; so many rebellions, robberies and persecutions, they are not utterly destroyed from the face of the earth! What a striking monument do they exhibit of divine justice and wrath for the great crime committed at Calvary, when their fathers imbued their hands in the Saviour's blood!

Secondly, We notice the final restoration of the Jews to the land of their fathers, the time when this will take place, and their subsequent happy condition.

"Surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob, and of Israel, what hath God wrought!" "He will not utterly cast away his people whom he foreknew." From Moses to John, in his Revelation, the restoration of the Jews is prospectively set forth. Thus saith the Lord God, "Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land." "Afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter day." "I will take you from among the heathen, and gather you out of all countries, and I will bring you into your own land." "And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God." In the vision of Ezekiel respecting the resurrection of the dry bones, the restoration of Judah and Israel from their wretched condition is prefigured and predicted. "The hand of the Lord was upon me, said

the prophet, and set me down in the midst of the valley, which was full of bones; and lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Then said he unto me, Prophesy unto the wind, prophesy, son of man, say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon these slain that they may live. So I prophesied, as he commanded me, and the breath came into them; and they lived and stood upon their feet, an exceeding great army. Then said he unto me, Son of man, these bones are the whole house of Israel. Therefore prophesy and say unto them, Thus saith the Lord God, behold, O my people, I . . . shall put my Spirit in you, and ye shall live, and I shall place you in your own land; then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Thus the outcasts of Israel shall not always be scattered upon the mountains, as sheep that have no shepherd; but they shall be reclaimed from their wanderings and reinstated in their own land, for the mouth of the Lord hath spoken it.

But is their restoration to be viewed in a literal or spiritual sense? The plain language of Scripture and analogy in reference to predictions concerning the Jews, favor the opinion of their literal restoration. It was predicted, that the seed of Abraham should be in bondage in Egypt, and afterwards be liberated and possess the land of Canaan. All this was literally accomplished. It was foretold that the Jews should be carried captive to Babylon, remain in captivity seventy years, and then return to their own land. All this, too, was literally fulfilled. It was also predicted that they should be dispersed and oppressed among the nations, and after a long series of years be restored to the land of their fathers. Their dispersion and oppression has been literally accomplished. And

why, consequently, shall we not suppose that their restoration also will be literal? This is at least probable. Besides, it is expressly said, that they shall be "restored to their own land," "the land of their fathers," "the land which was given to Jacob," and "the land wherein their fathers dwelt." Now this is the land of Canaan, or Palestine: and that they shall return to this land and dwell in it, the Jews themselves have a strong presentiment. Hence they are constantly looking to Jerusalem in expectation of the promised Messiah. The final and literal restoration of the Jews has been believed by many, eminent for their talents, learning, and piety. Witsius, who was the glory of the church of Holland; Gill, who was the most learned champion of the Baptists; President Edwards, the elder, who was, perhaps, the greatest theologian of his age; Doddridge, who was the ornament of the English Non-conformists; Locke, who excelled as a metaphysician; and Whitby, who was the leading commentator among the Arminians;—all these embraced this opinion, and strenuously maintained it. But an inquiry here arises, when shall these things be? When shall the indignation of the Lord against his covenant people, be accomplished; when shall they return and seek the Lord their God, and David their king? From the history of this remarkable people, the signs of the times and the tenor of prophecy, it is evident that the days of their tribulation are almost numbered and finished. From their history for more than seventeen centuries, it would seem, that the vials of divine indignation, denounced against them for their impiety and rejection of the Saviour, are now nearly expended. Many things indicate their speedy restoration. The prevailing opinion among the Jews themselves, is, that their national restoration is at hand. They begin to be favorably disposed towards Christianity. Some of the dry bones move with the breath of life.

Numbers have already been actually converted to the Christian religion. Christendom has aroused from the slumber of ages, and now feels and acts in reference to their woes and wants. Though we may not be able to ascertain the particular day or year, yet the prophecies contained in the book of Daniel and in the Revelation of John, lead us to conclude that the restoration of the Jews will take place before the seventh thousand years of the world. The tyrannical reign of the little horn in Daniel was to continue for a time and times and the dividing of a time; that is, as writers on the prophecies understand it, for three years and a half, or forty-two months, which, reckoning thirty days to a month, make just one thousand two hundred and sixty days. These prophetic days are supposed to signify one thousand two hundred and sixty years, a day, being put for a year. The same period Daniel assigns for the completion of the oppression of the children of Israel. "One said, how long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto the heavens, and sware by him that liveth forever, that it shall be for a time, times and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be fulfilled." Of this same great and important event, our Saviour himself speaks. "The Jews," says he, "shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the time of the Gentiles be fulfilled." What these times of the Gentiles are, we learn in the Revelation of John. "The court which is without the temple is given unto the Gentiles, and the holy city shall they tread under foot forty and two months." To the same effect speaks the apostle Paul, "I would not, brethren, that you should be ignorant of this mystery, that blindness in part has hap-

pened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved." The time for the conversion of the fulness, or abundance of the Gentiles, will be, when the great anti-christian obstructions shall be removed. When this takes place, then the reign of the little horn, and the treading of the holy city under foot, which are exactly commensurate with each other, shall be at an end. And at this period, the Jews will begin to be restored to the land of their fathers. Now, then, if we can only ascertain when the 1260 years commence, during which time the saints were to be under the tyrannical reign of the little horn, we can determine the time for the restoration of the Jews. Mr. Faber, a learned writer on the prophecies, is confident that the giving of the saints into the hands of the little, or Papal horn, was in 606, when Phocas constituted the bishop of Rome universal bishop, and supreme head of the Papal church. This opinion appears somewhat plausible. If the saints were to be given into the hands of the Papal horn 1260 years; the giving them into his hands would seem to note the beginning of the 1260 years. And constituting the bishop of Rome universal bishop, seems to be the very act of giving the saints into his hands. In 606 then, we may probably date the beginning of the 1260 years. Much evidence in favor of this opinion, Mr. Faber attempts to adduce, from the predictions concerning the Mohammedan imposture. This and the Papal superstition, he thinks, were to commence, continue, and close together. But Mohammed began his atrocious reign, in 606, the very year in which the saints were given into the hands of the Papal beast. Now add 1260 years to 606, and it makes 1866. This, then, will be the time, according to Mr. Faber's view of it, for the destruction of Papal Rome, the subversion of Mohammedan delusion, and the restoration of the Jews; for their conversion to Christ, and taking

possession of the holy city, Jerusalem. It is also the opinion of Mr. Faber, that one part of the Jews will be restored in a converted state, and the other part in an unconverted state. And though the restoration of the Jews may commence in 1866, yet they all will not be brought back until seventy-five years afterwards. This conjecture he founds upon the 11th and 12th verses of the last chapter of Daniel; in which the prophet speaks of a time thirty years longer than the 1260 years, and also a time of forty-five years longer still. Thirty years will be occupied in the conversion and restoration of the then existing descendants of Judah and Benjamin. The subsequent forty-five years will be employed in the conversion and restoration of the remnant of the ten tribes of Israel, and all others that may not have been restored.

In favor of the above opinions and calculations, I wish not to be understood as expressing myself with much decision. I would rather present them as the views of others, distinguished for their attention to these subjects, and leave the questions, when the conversion of the Jews shall take place, and when the latter-day glory of the church shall be introduced, to be settled by the developments of God's providence.

It is supposed by Sir William Jones, the Rev. Dr. Buchanan and others, that the Afghans, who dwell in the interior of Asia, are a part of the ten tribes, and are of the first dispersion. In proof of this is adduced their personal appearance, their language, names, rites, observances, and history. These circumstances render this hypothesis probable. It is, also, the opinion of President Stiles, Dr. Boudinot and others, that the savages of North and South America are descendants of the ten tribes of Israel. In establishing this opinion it is argued, "that all the American Indians appear to have had one origin; that their language appears to be a corruption of the Hebrew;

that they have their holy ark; that they have formerly practised circumcision; that they have one, and only one God, in contradistinction from all other pagan nations; that they have a variety of traditions evincing their Israelitish origin; that they have a Levitical tribe; and that they have cities of refuge." Whatever may be the truth of these hypotheses, this fact is certain, that when the seventy-five years beyond the 1260 years, or the period here embraced, shall have elapsed, then all Israel shall be saved; "then the stick of Joseph shall be united forever with the stick of Judah; Ephraim shall be no more a separate people; but the whole house of Jacob shall become one nation, under one King, even the mystic David, Jesus the Messiah; then will commence the season of millennial blessedness." "Then modern Judaism and Popery, Paganism, and Mohammedanism, will be exchanged for pure and undefiled religion; and Jerusalem shall be a spiritual metropolis, and the fifth great monarchy of the Lamb."

And when the Jews shall have regained possession of the holy land, it is predicted concerning them, "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions, but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them, so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd; and they shall also walk in my judgments; and observe my statutes, and do them." "And they shall dwell in the land that I have given unto Jacob, my servant, wherein your fathers have dwelt; and they shall dwell therein, even they and their children, and their children's children forever; and my servant David shall be their prince forever. Moreover, I will make a covenant of peace with them; it shall be an everlasting

covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them forever more. My tabernacle also shall be with them; yea, I will be their God, and they shall be my people; and the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore." In this prediction, it is promised, that Israel shall be delivered from their abominations and transgressions; that they shall become holy, and be the peculiar people of God, walking in his judgments and observing his statutes to do them; that, generation after generation, they shall dwell in the land of Canaan, which once flowed with milk and honey, and which shall again, by the arm of Omnipotence, be turned into a fruitful field; that they shall enjoy the tokens of the divine presence, and the blessings of religion and its ordinances; and that the great Eternal shall be the object of their worship and the source of their felicity; that he will be reconciled to them through Christ, and admit them to his covenant of peace and love; that the mystic David, Jesus the Messiah, shall be their King, their Shepherd, and their Prince forever; and that the nations of the earth shall witness the favor and protection of benignant Heaven towards them, when the Lord shall sanctify Israel, and when his sanctuary shall be in the midst of them forevermore. Then to a great degree, shall be seen the removal of the primeval curse,

"And nature all glowing in Eden's first bloom."

This dissertation will be concluded with a few remarks.

First, The exertions in the present day in behalf of the Jews, are an omen for good, and an indication that the latter-day glory is drawing near. Efforts are making in England, France, Germany, Poland, and the United States, to effect the return of the house of Jacob. Many

societies in Europe and America have been formed, the New Testament has been translated into the Hebrew language, and to a considerable extent circulated; thousands of tracts in Hebrew have been printed and distributed; religious schools for Jewish children and favorably disposed adults have been established; periodical and other publications to enlighten, animate, and encourage the Christian community, are constantly issuing from the press; a number of converted Jews have been educated and sent forth as missionaries, to their brethren, their kinsmen according to the flesh; and many persons of most eminent distinction in the eastern and western continents, have arisen as patrons to this great and glorious cause. These things promise much on behalf of the Jews; are as the few drops which precede a mighty shower, and indicate that the millennial day will soon dawn. It is universally acknowledged that when the Jews shall be brought in, then will take place the conversion of the fulness of the Gentiles; then Christ will take to himself his great power and reign King of nations as he does now King of saints; then there shall be one fold, comprising Jews and Gentiles; and one Shepherd, even Jesus.

Secondly, There is great encouragement to enlist in the benevolent enterprise of raising up the tribes of Jacob, and of restoring the preserved of Israel. At the present time there is an increased attention to the ancient covenant people of God, in all the nations of Christendom. The formal apathy for those of the circumcision, ceases from the Christian's bosom. The Jews themselves are beginning to examine the authenticity of the New Testament. There are great movements among them, especially in Poland. More than two hundred of them on the continent of Europe, have actually embraced the Christian religion. Already a wave sheaf is presented before the Lord, as the first fruits of a spiritual harvest.

A better and brighter day to Israel has already dawned. Verily the branches that have been broken off from the good olive tree, shall be grafted in again. Like Philip they shall exclaim, we have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth; and like Saul of Tarsus, they shall preach the faith which once they destroyed. They shall visit the land of their fathers' sepulchres, and when their restoration shall be accomplished, they will pre-eminently aid in the conversion of the Gentiles. "For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." Salvation will again be of the Jews; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. Let not unbelief say, there is a lion in the way. Is any thing too hard for the Lord? What cannot Omnipotence achieve? Be not faithless but believing. Beloved for their fathers' sakes, the Jews shall receive the benedictions of Heaven. Unequivocal indications exist that the time, even the set time to favor Zion, is come; that the great crime at Calvary has been punished by all nations; and that God will smile propitiously upon the descendants of Abraham in these latter days. These things excite to action, and inspire the hope of success, as exertion shall be made to convince the dispersed of Israel that Shiloh has come, the desire of all nations, to turn away ungodliness from Jacob.

Thirdly, It becomes all to engage in this great and good work, by their prayers, eloquence, and charities. The work is humane and glorious; it is the redemption of millions of our race from the most deplorable degradation, calamities and woes; the spiritual regeneration and salvation of so many precious immortals. That this great work shall be achieved, we have the promise and veracity of the immutable Jehovah. But it is to be wrought, not by miracles, but by means, by human instrumentality.

Gratitude demands the interposition of the Gentile world in behalf of the Jews. We are great debtors to the children of Israel; "because that unto them were committed the oracles of God;"—and "unto them pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises, whose are the fathers, and of whom, as concerning the flesh, Christ came." They are the depositaries of our sacred things. And a just return of gratitude to them requires, that we endeavor to rend the vail of unbelief from their hearts, remove the blindness from their eyes, wipe away their reproach, deliver them from bondage, and bring them into the glorious liberty of the children of God. This, too, Christian philanthropy demands; love to the Redeemer and his cause, and the glory of God demands. The Jews, therefore, are the proper subjects of our prayers. With Paul it should be our hearts' desire and prayer to God that Israel may be saved. "Those who neglect to pray daily for the Jews," says archbishop Leighton, "neglect the greatest glory of the church." And we should pray, too, with the spirit and faith of Daniel and Nehemiah. It is also the duty of all who have opportunity, to reason with the Jews out of the Scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead, and that this Jesus, who is preached unto them, is Christ. Those who inquire after the Saviour, they should direct to the Star of Jacob, and say unto the cities of Judah, Behold your God. This should be done with meekness, gentleness, and long-suffering. Israel, too, should participate in our charities. As God has given us ability we should contribute to their necessities. The zeal of all Christian lands should be quickened on their behalf. "O that the salvation of Israel were come out of Zion!" "O that we might speak comfortably to Jerusalem, and cry unto

her that her warfare is accomplished, that her iniquity is pardoned!" "O that the ransomed of the Lord might return and come to Zion, with songs and everlasting joy upon their heads,—that they might obtain joy and gladness, and sorrow and sighing might flee away!" How happy should we Gentiles be to meet, on the heavenly Mount Zion, Abraham, Isaac and Jacob, Moses and the Prophets, Peter and Paul! Let us then imbibe their spirit; exercise their faith, and imitate their example, and thus be prepared to join the heavenly assembly, and unite with them in the song of redeeming praise.

Appendix D.

DISSERTATION V.

HOME MISSIONS.

"Ye see the distress we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come, and let us build up the wall of Jerusalem, that we be no more a reproach. And they said, Let us rise up and build. So they strengthened their hands for this good work."

In the days of Artaxerxes, king of Persia, Jerusalem was in a defenceless and ruinous state. Hearing of its wretched condition, and possessing great affection for the place of his fathers' sepulchres, Nehemiah, a Jew, and the king's cupbearer, conceived the noble design of rebuilding the city. To this intent he first prayed to the God of heaven, believing that success depended on his pleasure, and then sought the king's permission. Artaxerxes granted his request. Nehemiah, without delay, repaired to Jerusalem, and on the third night after his arrival, he arose, and taking some few men with him, went round the city, and viewed its walls broken down, and the gates thereof consumed with fire. After this he assembled the Jews, priests, nobles, rulers, and the rest of the people, and thus addressed them, "Ye see the distress we are in, how Jerusalem lieth waste, and the gates

thereof are burned with fire; come and let us build up the wall of Jerusalem, that we be no more a reproach. Then Nehemiah told them of the hand of his God, which was good upon him, and also the king's words that he had spoken unto him. And they said, Let us rise up and build. So they strengthened their hands for this good work." They immediately and resolutely engaged in this glorious enterprise, and in fifty-two days happily accomplished it.

The preceding account may be accommodated to the spiritual Jerusalem of this land. There are in our Zion most lamentable desolations. In view of them every Christian's heart must be distressed. These desolations should be, must be repaired. Christians should resolve and execute their resolutions, as did the Jews in the time of Nehemiah. They should say, "Let us rise up and build," and then strengthen their hands for this good work. In this dissertation it is intended,

I. To take a brief survey of the waste places of Zion in our country.

II. To show that these waste places should be repaired, And,

III. To point out the methods, in which this may be accomplished.

I. It is intended to take a brief survey of the waste places of Zion in this country. In the remarks, that may be made, reference will be had only to the desolations within the bounds of the Congregational and Presbyterian denominations of Christians. By waste places, is meant those towns, parishes, or districts of country, which lie in moral desolation, where no Evangelical minister will be settled or supported, without foreign pecuniary aid.

Nehemiah, before he commenced rebuilding the walls of Jerusalem, took a particular survey of its ruins. The

good people of this nation must become acquainted with its spiritual desolations, before they will use their exertions to repair them. However painful the task, I will now attempt to delineate the moral wastes of our beloved country.

I begin with New England, where the Pilgrims planted themselves. Under their pious care and culture, the 'wilderness became like Eden, and the desert like the garden of the Lord; joy and gladness, were found therein, thanksgiving and the voice of melody.' But, alas! in many towns where churches were once established, and temples reared to the living God, there is a now a sad reverse. In some places the church has become extinct, and the house of God is in ruins. The Sabbath returns, but with it no temple worship. There is a famine of hearing the words of the Lord. The people are scattered upon the mountains, as sheep having no shepherd. In other places a church still exists, feeble, and disheartened, and perhaps amid prevailing heresies, and a surrounding atmosphere filled with death. They have a sanctuary for God, but it seldom resounds with his praises. Christians have hung their harps upon the willows, and weep in despondence, for no day-spring dawns upon them. Other places still retain the form of godliness. Religious instructions are not entirely exiled from them. The gospel and its ordinances are in a degree maintained. But great opposition to the cause of Christ exists among the enemies of truth in these places. Even the love of Christians waxes cold, and the ways of Zion mourn, because few come to her solemn feasts. In none of these places are the regular and constant ministrations of the gospel enjoyed. There is no stated priest to weep for them, between the porch and the altar, and to break to them the bread of life; no abiding shepherd to lead them into green pastures, and beside the still waters. Some of these socie-

ties have been destitute of the appointed means of grace, for twenty or thirty years. Others have enjoyed a preached gospel till within a much shorter period. Others again have but just begun to falter, or desparingly to surrender their dearest privileges and blessings. The ability and wants of these societies are various. Some need only to have the things strengthened, which remain that are ready to die. Fifty or a hundred dollars a year, in addition to what they can raise themselves, will now secure to such societies a permanent gospel ministry; and in process of time, by the blessing of Heaven, it may be hoped they will be able to exist, as flourishing societies, without foreign aid. Others are more broken, and have less ability to maintain the word and ordinances of God. They therefore require a more liberal patronage. Others again have but little strength, and make but little effort. A few only remain struggling for life, while the great mass around them are totally and criminally indifferent to the institutions of the gospel. A moral death seems to pervade nearly the whole. They are dry bones, very dry. While they have no kind monitor to warn them of danger, and to proclaim to them the merits of a Saviour's blood; no angel of mercy to support them in their distresses, to visit and console them when on a sick and dying bed, and to commend their departing spirits to God who gave them;—but few among them ever sigh for such a minister of Christ. The building up of such societies is almost hopeless. Still we should not despair. Let a messenger of the Lord of hosts be sent among them, and God may, as he has done in other places, breathe upon these dry bones and cause them to live. He may shed down the dew and rain from heaven upon these thirsty and barren parts of our Zion; the light of the Sun of righteousness may break in upon them, and they revive and flourish—these wastes may be built.

I will not here attempt to show how these desolations have taken place. Various have been the causes. Suffice it to know that such desolations do exist, and exist, too, in the very heart of the New England States. Of the 1,100 Congregational churches and societies in these States, there are more than 300 unable of themselves to support the regular and constant ministrations of the word and ordinances of God. Upwards of 70 of these may be found in Maine, as many as 60 in New Hampshire, nearly 80 in Vermont, more than 70 in Massachusetts, 6 in Rhode Island, and from 40 to 50 in Connecticut. Such, I am compelled to say, are the desolations of Zion in New England, though a section of country more highly favored, in a religious point of view, than any other on the face of the globe. But the spiritual desolations of New England are small, compared with many other parts of our country. The Presbyterian denomination has in its connection probably 800 feeble churches and societies, in which the gospel ministry will not be constantly maintained without pecuniary aid from abroad. The South and West are in a most apalling state. A famine, not of bread nor of water, but of hearing the words of the Lord, is sweeping a great portion of the inhabitants down to eternal death. The great valley of the Mississippi, (twenty-four hundred miles in length, and twelve hundred in breadth,) may be said, in general terms, to be little better than one immense field of moral desolations. A contemplative view of this is enough to break any heart unless harder than adamant, and to rouse it into holy action, unless colder than the grave; enough to make heaven weep, if weeping could be there. But the subject is too painfully affecting to be pursued.

II. These desolations of our Zion should be repaired.

The obligations to do this arise from the fact, that hereby multitudes in their individual and social capacity

will be benefited, and the kingdom of Christ and the glory of God will be promoted.

1. By building up the waste places of Zion, individuals will be benefited.

As these desolations are repaired, religion is promoted. And religion is conducive to the happiness of individuals, as it delivers from evils, and is instrumental in procuring much temporal and eternal good.

Religion is important in a temporal view. The immoral and vicious, are generally dissipated and prodigal. They squander much time and money, in idleness, unprofitable visits, vain conversation, pastimes, and profligacy. But where true religion prevails, these evils are avoided. The reproaches of conscience, that monitor in the human breast; the dominion of sin under which the impenitent lie; the fears of death, judgment, and eternity with all the other miseries of iniquity incident to this life, are evils which the religion of the Bible removes, and this alone, "for there is no peace, saith my God, to the wicked." But the wages of sin are not confined to the present life. They extend to eternity. There, impenitent sinners are punished with everlasting destruction from the presence of the Lord, and from the glory of his power; and there, they experience the anguish of that worm which will never die, and of that fire which will never be quenched. But religion is a sure antidote to these evils. It delivers from eternal perdition—it rescues the soul from the wrath to come. The spiritual good derived from religion is great. It produces joys, with which a stranger intermeddleth not. It renders the mind calm and resigned, amid the turmoils and distresses of life, yields a balm to the pained conscience, imparts consolation and support, which the world can neither give nor take away, and affords prelibations of the bliss of heaven. It gives hope and triumph in death.

But the blessings of religion terminate not with this mortal state. The pious shall be transcendently and forever happy in the eternal world. "Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them." The righteous are perfectly blessed from the moment of their earthly dissolution. They rest from the cares and miseries of this life, and their works of piety and goodness, receive in the glories and felicities of heaven their just reward. It is an eternal truth that, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things, which God hath prepared for them that love him." How important then is religion! It is emphatically the one thing needful, the pearl of great price. But nowhere are sinners converted to God, when the light of revelation shines not around them. "Where there is no vision the people perish." By the foolishness of preaching, God is pleased to save them that believe. It is principally by the instrumentality of a preached gospel, that conviction is fastened on the conscience, and the soul is aroused to action, and turned to God. The Bible alone will not ordinarily convert sinners. With all its treasures of instruction, without a living interpreter, it will remain till the day of judgment a sealed book. The preaching of Christ crucified is the sovereign remedy for the spiritual maladies of a perishing world. How vastly important, then, that the waste places of our Zion should be built, and consequently that the gospel in all its purity and power should there be preached and maintained! And it must be preached, not by its divine Author, not by angels from heaven, but by men raised up, qualified and set apart for this noble and exalted work.

2. By building the waste places of Zion, society will be benefited. Society is composed of individuals; and

as these are benefited, so is the society composed of these individuals. The rights and blessings of the social state are disregarded and abused, where the ministrations of the gospel are not enjoyed. For proof of this we appeal to the condition of the heathen in the East and in the West. There, social order, public morals, the arts and sciences, civil and religious liberty, are not known. The superior advantages of civilization, which Christian nations enjoy, are owing to the knowledge of divine revelation. The code of Zoroaster, the ethics of Socrates, Aristotle, and Epictetus, the Sibyline oracles, and the Eleusinian mysteries, will avail nothing to the conversion of men. The best system of morals instituted by man, is essentially defective, for it has not the unction and sanction of heaven. It is the religion of the Bible, principally, which has christianized and civilized nations, and elevated them above the condition of pagans. This favorably effects all ranks and descriptions of persons, the high and the low, the rich and the poor, the bond and the free. It makes better husbands and wives, better parents and children, better masters and servants, better magistrates and subjects. It promotes temperance, frugality, industry, and all good habits. It heals divisions in families and societies, quells contentions and variances. Where it prevails in purity, Eden appears in all the fruits of righteousness. Were all men true and consistent Christians, wars, oppressions, frauds and crimes, of every name that now disturb society would cease. It has ever been a conceded fundamental principle of all wise legislators, that the maintenance of religion is absolutely necessary to the support of civil government. Two hundred years ago our ancestors came to this country, then a dreary wilderness. They planted churches, organized religious societies, and maintained religious ordinances. In this way we have been raised to our present state of national prosperity and

happiness. Our laws, habits and manners, our social, civil, humane and sacred institutions, the glory, boast, and blessedness of our country, are the result of our religion. Take from us our religious institutions, and our flourishing, happy republic would fall. Its glory would be tarnished; its prosperity would be destroyed; its name even would be blotted out from under heaven.

Now every waste place of Zion, in proportion to its magnitude, subtracts the good which would flow to society in consequence of the support of religion. And it not only subtracts this good; but it has a paralyzing and deleterious effect generally. "One sinner destroyeth much good." "Evil communications corrupt good manners." Moral desolations have a baneful influence upon contiguous societies. In process of time, the latter also will become weakened and desolate. And this will be only the beginning of sorrow. Things will wax worse and worse. Vice will assume a bolder front, and bear down all before it, like a mighty inundation. Human laws will be disregarded, civil and religious institutions will be prostrated; the foundations of happiness, social, civil and sacred, will be undermined; anarchy and misery will ensue. Knowledge and virtue must form the basis of all permanent republican institutions. We glory in the enterprise of our country, in our manufactories, our canals, our internal improvements generally. But what are all these, in comparison with the morals, the civil and religious liberties, the prosperity and happiness of the people in their social connection, and their dearest interests in time and eternity! How important then that every moral desolation should be repaired!

3. By building the waste places of Zion, the kingdom of Christ, and the glory of God, will be promoted.

The kingdom of Christ in a certain sense extends over all men, saints and sinners. The government of the

whole universe is upon his shoulder. But in a very special sense, Christ is King in Zion, head over all things to the church. This kingdom is of a spiritual nature, and consists of redeemed ones; those to whom the blood of sprinkling has been efficaciously applied by the Holy Ghost. Every new born soul becomes a member of it by birth. As converts to righteousness are multiplied; as souls flock to Jesus; so is the kingdom of Christ enlarged. But accessions to the church are made only where the gospel is preached or enjoyed. Hence arises the importance of maintaining the gospel ministry where it is enjoyed, and of establishing it among the destitute. If dry bones are to revive and be converted into living armies for God, prophets must be raised up and sent forth to prophesy, "Come from the four winds, O breath, and breathe upón these slain that they may live." If Christ is to have the heathen for his inheritance, and the uttermost parts of the earth for his possession, the gospel must be preached to every creature under heaven. God indeed will not be robbed of his glory. The wrath of man shall praise him, and the remainder he will restrain. Even the infliction of punishment upon the finally impenitent will glorify the justice of God. But it is different with the righteous. In their salvation the mercy of God is displayed. This they acknowledge. The song of the redeemed while here, is grace, grace; and it will be grace, grace, to eternity. They actively glorify God by giving him the glory due unto his name; and by exerting themselves to make the character of Jehovah appear illustrious before the intelligent universe. They desire to have God exhibited in full light, in all his adorable attributes and perfections. This they manifest by their holy lives, conversation, and charities. Says the Psalmist, "when the Lord shall build up Zion, he shall appear in his glory." Thus, as the kingdom of Christ is advanced, God is

actively glorified, and in this way of being glorified, he is most pleased in itself considered. And as so great an amount of good results from the enlargement of Christ's kingdom, and the advancement of the glory of God; and as these are promoted by building the waste places of Zion, how highly important that they should be built—that these moral desolations should be repaired.

But every benevolent heart will naturally inquire, How can these desolations be repaired? In answer to this inquiry it is proposed,

III. To point out the method in which the waste places of Zion in this land may be built.

I observe, every practicable way should be attempted. The welfare of precious immortals demands it; the prosperity of our rising republic demands it; the enlargement of Immanuel's kingdom demands it; and the glory of God demands it. Four methods especially ought to be adopted, for repairing the desolations of our Zion.

1. Feeble churches and societies, and new settlements must, themselves, make all possible exertions to support the ordinances and institutions of religion. They are bound, as well as others, to do all in their power to accomplish this desirable object. It is a dictate of reason, and a sentiment of the Bible, that we should first help ourselves, and then, if need be, solicit assistance from others. Feeble churches and societies should call into requisition all their energies and resources, and grapple with opposing difficulties. It is a great mistake to suppose that a small congregation is unable to maintain a preached gospel. It is rather a fact, that no congregation however large, is able to live without it. The expense of moral desolation in society is far greater than that for the maintenance of religion. The cost of prodigality, tavern haunting, midnight revels, intemperance, and vicious practices generally,

together with consequent law-suits, are too great for any people to sustain and flourish. This consideration alone, is a great motive for feeble societies to make strenuous exertions in supporting religious institutions. Where it can be done with convenience, it may be desirable for two feeble societies, adjacent to each other, to unite in maintaining a minister of the gospel. This in some instances has been done with advantage.

2. Ministers of the gospel and pious people generally, in the vicinity of the desolations of Zion, must do what they can to repair them.

In the rebuilding of Jerusalem, it is said that the priests and others, repaired every one over against his own house. This was more convenient for them, and would stimulate to greater exertion; for public and private interest were connected. While they labored for the common good of the city, they would provide for their own personal safety. And it is not contrary to the great law of love, but it is embraced within its requirements, that we have a special regard to those of our own household, and those of our own immediate neighborhood. This is also a dictate of nature. It is, therefore, highly proper, that ministers and pious people generally, residing in the vicinity of the desolations of Zion, should make special efforts to repair them. Ministers may exert a great influence by frequently visiting them, preaching lectures, imparting to them religious advice, and conversing with them from time to time, on those subjects which intimately concern their eternal well being. All pious people, by their prayers, sympathies, conversation and counsels, may assist much in building these spiritual desolations.

3. Another method of building the waste places of Zion is, by gratuitous aid from the opulent, or from those who have ability to afford assistance in the maintenance of religious guides and instructers among the destitute.

After feeble churches and societies and new settlements have exerted themselves to the utmost, for the support of the institutions of the gospel, the deficiency should be supplied by those who are favored with them, and possess an abundance of this world's goods. Giving in charity is no less a duty than is prayer. Prayers should be accompanied with alms, that they may together ascend as an acceptable memorial before God. Let every wealthy Christian be his own executor, and not wait for years to elapse, and death to overtake him, before his property shall be scattered to enrich Zion. The strong ought to bear the infirmities of the weak. This was agreeable to the practice of the primitive churches. This too was agreeable to the practice of the New England churches in better days. And it is not merely optional with affluent churches to assist their feeble sister churches, they are bound to do it; and they cannot shrink from this duty, without disloyalty to the King of heaven, and betraying an avaricious spirit, which dishonors the Christian's name. They are, therefore, to contribute as God has given them ability, nor will they lose their reward. It is the language of the great Benefactor of man; "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." And let it ever be remembered, that feeble societies and new settlements, encouraged by the charities of Christians, will be inspired with new life, and induced to make double efforts themselves.

The plan of sending missionaries to feeble societies and new settlements, is wisely adapted to accomplish the end in view. In doing this, we follow the instructions and example of the great Head of the church. His commission to the apostles, and to their successors in the sacred ministry, is, "Go ye into all the world, and preach the gospel to every creature;" do this so far as you have

ability and opportunity. It cannot be expected, that in those places in which moral desolations exist to any great degree, ministers will be raised up to preach the word of salvation. According to the order of Christ's kingdom, there are no converts to the gospel where its light is not enjoyed. The preaching of the gospel is the instrument used by the Holy Spirit, in the conviction and conversion of men. In this way revivals of religion are effected, and in these God prepares hundreds of young men for the holy employment of preaching Christ, and him crucified. Neither is it to be expected that such waste places will support the ministrations of the gospel, till they have become convinced that religion is beneficial in a temporal and spiritual view. Of this, they never will be convinced until they have been favored with the dispensations of divine truth. Hence the importance of furnishing a missionary for every morally desolate place. Ministers should be sent to all feeble societies in the country. In such the standard of the cross should be erected, and the banner of gospel love and peace should wave. And the gospel must be preached in these places not merely occasionally, but constantly and permanently, or, in a great measure, its beneficial effects will be lost. The ministers and churches ought to ponder these things well, and come up to this holy and mighty work.

Here I would remark, that all who minister in holy things in the waste places of Zion, should be most eminently men of God, prudent, zealous, faithful preachers, who will do the work of an evangelist, labor in season, out of season, and be abundant in labors—ministers who, with the Divine blessing, will make parishes for themselves, and having done this, will assist in making parishes for others. For such places, no cold, formal, inactive, indifferent men are needed, but the very best men that can be found. It requires greater wisdom, power, and exertion, to wrest a citadel from the hand

of the enemy, than it does to retain it after it is taken. And every minister who is acquainted with the waste places of Zion knows, that in repairing them, every inch of ground will be disputed by the enemy, not at the point of the sword of the Spirit, which is the word of God, but at the point of every thing, which is crude, anti-christian and violent. The work of building up these wastes is great and arduous. To accomplish it will require indefatigable exertion and perseverance. In some of these desolations it may be necessary that churches be formed; in others, that they be organized; in others still, that they renew covenant. If they have them not, the churches which now exist, and those which are formed, should be persuaded to adopt sound confessions of faith, and most explicit, and impressive covenants. This will have a happy tendency in the maintenance of the truth, as it is in Jesus, and in the promotion of vital godliness. They who labor in the word and doctrine, should pay very particular attention to the instruction of youth, institute sabbath schools, and theological classes, establish juvenile and other libraries of a religious nature, moral and religious reading societies among the young, prayer meetings, and conferences; they should visit schools, preach lectures, and go from house to house, warning every man, and teaching every man in all wisdom. The good seed thus sown, would not be lost; but spring up and bear fruit, some thirty, some sixty, some an hundred fold. In this way the heart of the desolate would be made to sing, and much would be done in preparing the way for the permanent establishment of the gospel ministry. But let it never be forgotten, that "except the Lord build the house, they labor in vain that build it." No exertions to repair moral desolations will avail any thing, without the blessing of heaven. Hence,

4. Arises the vast importance of prayer as a means to be used in building the waste places of Zion.

Prayer is the appointed means of obtaining blessings. We may expect therefore, that it will be answered. God will hear the supplications of his children, and he will hear them in reference to the repairing of moral desolations. "He will arise and have mercy upon Zion, for the time to favor her, yea, the set time is come, when his servants take pleasure in her stones, and favor the dust thereof." Then let pious people, especially those living where the moral desolations exist, pray particularly, and distinctly, that God would build the waste places of Zion; pray humbly, ardently, believingly, and perseveringly, that He would pour down his Spirit upon them like rain upon the mown grass, and as showers that water the earth. Then it may be expected that He will open the windows of heaven, send down blessings in abundance upon them, and cause those places of spiritual death to revive and flourish.

Such are the desolations of Zion in our beloved country; such the reasons why these desolations should be repaired; and such the methods which should be adopted to repair them. And now, who is not ready to use the language of Nehemiah and his friends, "Ye see the distress we are in, how Jerusalem lieth waste, and the gates thereof are burned with fire; come and let us build up the wall of Jerusalem, that we be no more a reproach." It is in the name of those in our country who are destitute of the means of grace that I plead. Would to God I could advocate their cause as its importance demands. Will you not, Christians, send up your prayers to heaven in their behalf? Will you not remember them in your private social meetings for prayer, and around the family altar? Will you not, as opportunity is afforded, assist and encourage them by your counsel and conversation? Will you not also, as God shall have prospered you, contribute of

your substance for their spiritual benefit? Every benevolent feeling of your heart answers, Yes. Show them how much you commiserate their pitiable state. Home Missionary Societies or their Auxiliaries, will gladly receive your aid. These have afforded much assistance to a large number of feeble churches and societies in New England, and in the Middle, Southern and Western States. Though they have not extended their operations so far as they have desired, they have, nevertheless, done much to strengthen the hands and encourage the hearts of the desponding and enfeebled; much to revive and raise up languishing and decaying churches and societies. They have been instrumental in some cases, of establishing permanently the gospel ministry; and in others, of promoting revivals of religion, and thus turning many from darkness to light, and from the power of Satan unto God. Through the instrumentality also of Home Missions, the gospel has been preached in the new settlements, a large number of churches have been planted, and much good has been effected. To the different societies sustaining the cause of Home Missions, feeble churches are looking for aid with deep anxiety. And shall they look in vain? No, beloved in the Lord, they must not. While we would not in the least diminish the contributions to the Bible, Education, Foreign Missionary, Tract and other benevolent societies, but wish the charities in these channels increased a hundred fold; we would beg most importunely on behalf of Domestic Missions. We would listen to, and obey the call of these decayed and decaying churches and waste places, "Come over and help us." We would till these uncultivated fields. We would impart unto these, our famishing brethren, the bread of life. Say, ye who are bought by the blood of Immanuel, what will you do to raise up these foundations of many generations. I call upon you, not only as Christians, but also as men, as philanthropists, as

patriots; what will you contribute? "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over." "Give not grudgingly or of necessity, for God loveth a cheerful giver." Give in view of the woes and wants of perishing millions. God will witness, Christ will witness, angels will witness your sacred offerings. Does any one say, The times with me are hard? Admit the fact, and then let the Apostle speak. He says, addressing the church at Corinth, "Moreover, brethren, we do you to wit of the grace of God, bestowed on the churches of Macedonia; how that in a great trial of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality. For to their power, I bear record, yea, and beyond their power, they were willing of themselves; praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints." Can the disciples of Christ in the present day, do better than to follow the example of the primitive Christians? God grant that the blessing of him, that was ready to perish, may come upon you. 'O Shepherd of Israel, thou that leadest Joseph like a flock, look down from heaven and behold, and visit these languishing vines, ere they die.'

Appendix E,

DISSERTATION VI.

SUPPLY OF MINISTERS.

"BEHOLD! the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." This passage of Scripture had special reference to the Jews, in whom it has been fully accomplished. It is true, however, that there is a famine of hearing the words of the Lord in the present day. The destitution of Christian instructors is deplorably great. "The harvest truly is plenteous,"—a whole world is to be gathered in —"but the laborers are few"—in comparison with the abundant work of God's vineyard—very few. To supply Pagans, Mohammedans, and Jews, also the Greek and Latin churches with proper Christian instructors, would require at least seven hundred thousand. This assertion is made upon the ratio of furnishing one minister to every thousand souls. Even among Protestants, there is a great deficiency of competent religious teachers. Passing over Protestant Europe, which, according to authentic documents, is far from being fully supplied, we will take a general view of the deficiency of Christian ministers in the United States.

In this country, there are now fifteen millions of people. Allowing one minister to a thousand inhabitants, (which is no more than a suitable proportion, and ninety years ago, there were as many as one liberally educated minister to every six hundred souls in New England,) it would take fifteen thousand ministers to supply the country. But, according to the most accurate calculation, it appears, that the number of efficient ministers in the United States, of all denominations, is only eight or nine thousand; and a considerable proportion of these, no evangelical Christian would consider as properly qualified to instruct. The Presbyterians, Congregationalists, Episcopalians, and Baptists, have between eight and nine thousand churches; and yet only between five and six thousand ministers. Three or four thousand are required to supply with settled pastors the destitute churches, connected with these different denominations. Though there may be a number of worthy, excellent, and, in a few instances, superior ministers of the gospel unsettled, who are able to supply some of these churches, and who, probably, will ultimately be settled, yet the deficiency of such ministers is alarming. There are no data before the public, by which to determine very accurately the destitution of ministers in the Methodist denomination; but from the fact, that one preacher is obliged to supply two, three, and sometimes four societies, it would seem, that there is a deficiency of ministers in that denomination. It ought to be considered, too, that the ministers are not scattered over the country in equal proportion, but quite the reverse. Even in New England, which is much the best supplied, there is still a great deficiency. In this section of our country, there is a great demand for able, faithful, and evangelical pastors. To this fact the destitute churches, and the different Home Missionary Societies can fully attest. But the destitution of ministers in New England is small, compared with that

in the Middle, Southern and Western States. The late Rev. Dr. Rice, of the Union Theological Seminary in Virginia, observed a few years since, (and the state of things cannot as yet be materially altered,) "I have heard a gentleman, whose word is as good as his oath, say, that in one district of our country, compact, rich, and populous, there were sixty thousand people, connected with no religious denomination whatever." Four years ago the following destitutions existed, and no very great improvement has probably taken place since. The single State of Ohio then contained a million of people, one-third as many as the whole United States contained at the time of the Revolutionary war; yet all the efficient ministers of the different Christian denominations in the State, were but about four hundred. There was, then, a deficiency, allowing one minister to a thousand souls, of six hundred ministers in that State alone, and a destitute population of six hundred thousand. There were twelve counties adjoining the State of Ohio, in which there was not a single settled Presbyterian or Congregational minister; and in the south-western part of the State of Indiana, there were eight counties, containing about fifty thousand inhabitants, in which there was but one. In Virginia and North Carolina, there were one hundred and seventy-one counties, of which one hundred and fourteen had no settled minister of these denominations. From Baton Rouge to New Orleans, in the State of Louisiana, the distance of one hundred and twenty miles, and the most populous part of the State, too, it is believed that the first sermon ever preached on the Sabbath in the English language, was preached within the last seven years. The Rev. Dr. Miller, in a lecture to the students of the Theological Seminary at Princeton, New Jersey, says, "Taking into view the missionary as well as the pastoral service, it is, probably, safe to affirm, that if we had a thousand able,

and faithful men added at once to the number of our ministers, they might all be usefully employed in our own country." Indeed, speaking in general terms, the great Valley of the Mississippi, embracing all that territory which lies between the Alleghany and the Rocky Mountains, and the North-western Lakes and the Gulf of Mexico, containing four millions of people, is but an appalling picture of a wide spread moral desolation. Moral darkness and death reign. That section of our country is a valley of dry bones, very dry. This is no fiction, but a solemn and affecting reality.

Such is the present want, the distressing deficiency of ministers in this land, more highly favored in a religious point of view, than any other on the face of the globe. And this deficiency is increasing daily, as the tide of population rolls with unexampled rapidity from the Atlantic to the Pacific Ocean. Six thousand ministers at least, are now wanted to supply the present destitution of the country; while cities and towns are springing into existence in almost every quarter, as it were by magic, where there are no ministers to take the people by the hand and lead them into green pastures, and beside the still waters, nor to commend their departing spirits to Almighty God. The increase of the population in the United States is now more than a thousand in a day, or four hundred thousand in a year. To supply merely the increase of population, therefore, furnishing one only for a thousand souls, a minister must be raised up every day. One hundred and fifty ministers are needed to supply the annual deficiency by reason of death. If, therefore, all the destitutions in this country were now supplied, it would require an annual increase of five hundred ministers, at least, to keep good the supply, not to speak of the demand for foreign missionaries. At the rate of increase for the last ten years, the United States, by

the year 1860, will be peopled with thirty millions of inhabitants. More than half of this immense population will be west of the Alleghany mountains, where now there are but few ministers of the gospel, but few literary institutions, and but few of the means of grace; and where will be a most awful deficiency, unless special efforts are made to prevent it.

But how shall ministers be raised up to supply the destitute millions of this land, and the hundreds of millions destitute in other lands—to supply a world lying in wickedness? Some methods, which should be adopted will now be mentioned.

First. Information respecting the deficiency of Christian instructers should be generally diffused.

Nehemiah, before he commenced rebuilding the walls of Jerusalem, took a particular survey of its ruins. In like manner, good and patriotic people must become acquainted with the spiritual necessities of their fellow men, before they will exert themselves to relieve them. To effect this, the ministers of the gospel will do well to preach upon the subject, and tell their people from the pulpit, the destitution of Christian instructers. Occasionally, they should make it the theme of conversation with them. The press, too, should diffuse information respecting the moral wretchedness of the world. The luminous reports of Education Societies, and all documents and facts which serve to illustrate and enforce their object, ought to be printed and widely circulated. Such publications have helped much to arouse the churches to holy action, and urge them forward in the unparalleled march of benevolence in the present day. All Christians should be thus summoned to this glorious enterprise. And the trumpet should sound loud and long—till Christendom awakes in all her energies for the salvation of a world.

Secondly. Another means, which should be adopted for supplying the deficiency of Christian instructers, is, the establishment of societies for the education of pious, indigent young men for the gospel ministry.

Without such efforts, the churches of this land will never be supplied, and the world will still lie in wickedness. For the last half century, the number of pious young men who have possessed pecuniary ability, and a disposition, to obtain an education for the ministry, has not been sufficient to supply the vacancy caused by the decease of pastors. This fact may be easily ascertained by examining the triennial catalogues of our colleges. Pious, indigent young men of talents and good promise, must be educated by charitable assistance, or a supply will never be provided; and they must pass through a regular course of instruction, for a thorough ministerial education is of the highest importance to those, who are to be employed in teaching others the great things of religion. It is a divine injunction, that the priest's lips should keep knowledge, and the people are to seek the law at his mouth. The prophets of the Jewish church were generally educated men. Schools for the instruction of the priesthood were established in Canaan at Dothan, in Jericho, in Gilgal, in Bethel, and in Naioth. The apostles were under the immediate instruction of Christ for three years. That a man may be an able minister, he must not be a novice, but be well instructed into the kingdom. His head must be replenished with knowledge, as well as his heart with grace. While God, in this day of revivals, is furnishing multitudes of our young men with piety for this holy employment, many of whom are indigent, having not the means of obtaining an education though they desire to be employed in the work of the Lord, who, in this respect, can mistake the language of Providence? These men should be taken by the hand of

charity and carried onward in a course of instruction, till they become qualified for the service of God in his sanctuary. To do this is the noble and sacred design of Education Societies. In this view, they are vastly important. They will be an engine of mighty effect, through the influences of the Holy Ghost, in scattering the darkness of more than fifty centuries. Thousands of spiritual laborers will in this way be trained up to go forth into the fields white already to harvest. There should, therefore, be a General Education Society in every country, an Auxiliary Society in every section or county, and a Sub-auxiliary Education Society in every city, town, and parish, in which Christianity exists. This plan of operation has already commenced. The Congregationalists, Presbyterians, Episcopalians, Baptists, Methodists and some other denominations, have their Education Societies, and are educating their sons of the church to be pastors and teachers. But Education Societies can do nothing without pious young men to educate, and pecuniary ability to raise up a sacramental host of ministers for God. Pious parents, therefore, should consecrate their sons to God, and train them up by their instruction and example, for usefulness in the church. A suitable proportion of them should be devoted, as was Samuel, to the service of the sacred ministry. As they come forth into life, they should be encouraged, if pious, and of good promise, to engage in this holy and benevolent work. If necessary, self-denial should be practised. Does any one say, My son is a beloved Isaac. Let such remember Abraham, the father of the faithful, who resolved to sacrifice the son of his old age at the command of God. Does any one say, Mine is an only son. Let such remember God, who gave his well beloved Son a sacrifice for rebel man. In view of such examples, let pious parents say, Here, Lord, at thy command, I consecrate my sons to thy work in the sacred ministry.

The ministers of Jesus should make efforts to induce young men of respectable talents, ardent piety, and good promise, under their pastoral charge, to commence, at once, a preparation for this holy calling. And young men, if not able to educate themselves, should solicit aid at the hand of Education Societies established for this important purpose. In such circumstances, it is honorable and praiseworthy to do it. Many of the most efficient heralds of the cross have been charity students. God has signally blessed them as instruments of good. The wealthy in Zion, and all, as they have the means, are bound to afford Education Societies assistance. Those who have freely received, should freely give. Those who are rich in this world, should be rich in good works, ready to distribute, willing to communicate—and they shall not lose their reward. A light tax, imposed upon pride, appetite, and time, will do much towards imparting to the destitute the gospel ministry. Let what is worse than wasted in ardent spirits, be expended for the education of pious, indigent young men for the gospel ministry, and multitudes would run to and fro, and knowledge be increased to the ends of the earth.

Thirdly. Prayer is a means to be adopted in effecting the supply of Christian instructers. It was the direction of the great Head of the church, after stating that the harvest was plenteous, but the laborers few, "Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest." Prayer is efficacious. When Daniel was desirous, that God should reveal to him the interpretation of Nebuchadnezzar's dream, which none of the magicians, astrologers, sorcerers, or Chaldeans could make known, he went to Hananiah, Mishael, and Azariah, and they unitedly prayed to the God of heaven, that he would reveal this secret to Daniel; and their joint request was soon granted. When Esther was desirous of saving

the church of God, and the Jewish nation, apparent about to be destroyed, she sent to all the Jews in Shushan to fast and pray with her, and her maidens; and their united prayer prevailed. They were wonderfully saved. And as prayers have been answered in times past, so they will be answered in time to come. Then let all who have an interest at the throne of grace, pray that God would raise up and qualify a host of young Ezekiels to prophecy upon the slain; that he would bless the means adopted to this end; that he would pour out his Spirit upon our colleges and seminaries of learning, and cause streams to issue from these fountains, which shall make glad the city of God. He has, of late, cast the salt of grace into them, and made it manifest that he hears prayer. Within the last two years, there have been revivals in sixteen different colleges, and between three and four hundred young men, in a course of education, have been hopefully converted to God. Let no pious soul forget the last Thursday of February, annually set apart, as a day of prayer for the outpouring of the Holy Spirit on all our public institutions of learning, and also the Tuesday Evening, immediately succeeding the first Monday of each month, a season consecrated as a Concert in prayer for this glorious object. The whole subject of educating pious young men for the gospel ministry, should be remembered in the sanctuary and at the family altar. God will be inquired of by his people to do it for them.

Such is a general view of the deficiency of Christian ministers, especially in the United States; and such are some of the methods which should be adopted to supply this deficiency. And whose heart is not affected in beholding such destitution of the means of grace, so many millions and hundreds of millions, without a Christian minister or sacrifice, without a spiritual guide or comforter? Whose hands will not be extended to relieve their

necessities? For these perishing millions, you are now addressed. Your sympathies, prayers and charities, are solicited on their behalf. Deeply feel, and feeling, efficiently act. Remember them in your supplications. Pray with the spirit of the prophet Jeremiah, when he pathetically exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." No feeling but this will satisfy the great Head of the church. And now, Christians, have you prayed in this manner? Have you agonized in prayer, a single half hour for this glorious cause? If you have, you will not withhold your charities. Your prayers and alms will ascend together as an acceptable memorial before God. As one of the best mediums of communicating to them your contributions, the American Education Society is presented. The object of this institution is to educate indigent young men of respectable natural talents, ardent piety, and good promise. It has assisted more than three thousand of this description. Among those who have been patronized may be found natives of every State in the Union, and some of seven evangelical denominations of Christians. The influence which the Society has already exerted upon the spiritual interests of man, is greater than can ever be fully known in the present world. Indeed, God only can comprehend it.

It appears by returns made to the Directors, from ninety-two individuals who were formerly Beneficiaries of this Institution, that since they commenced preparation for the ministry, they have taught schools and academies 201 years; instructed 26,865 children and youth; have been instrumental of 183 revivals of religion, and of the hopeful conversion of about 20,000 souls—each soul worth more than a world, according to the estimate of Jesus Christ. They now instruct in Bible Classes in their parishes,

14,800 individuals; and preach statedly to about 40,000 hearers. There are contributed in their parishes annually, for various benevolent purposes, 16,000 dollars. If ninety-two Beneficiaries have effected so much good, what has been accomplished by the fifteen hundred ministers who have received aid from the Society! And all this is clear gain to Zion and the world, and it has been effected through the instrumentality of the American Education Society.

Is it said, that some of these young men would have educated themselves by their own efforts? Be it so. But the Society by its publications, Agents, and efforts generally, has been the means of inducing more young men, who could educate themselves, to prepare for the ministry and enter it, than would have educated themselves, from among those, who have gone forth as heralds of salvation, by the aid of the Society imparted to them. So that as much as this amount of good has been accomplished by the American Education Society. During two or three years past, as many as one-sixth of all the ordinations and installations of ministers in the United States, an account of which has been published in the different periodicals, have been of ministers who were assisted in their education by this Society. These men are now scattered to the four quarters of the globe, preaching faithfully the gospel of the blessed God, as foreign missionaries, home missionaries, or as settled and located pastors. Surely, then, this cause is worthy of the patronage of all the friends of liberty, learning and religion. It is the cause of God, and must prevail. "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." Such spiritual wastes will not reign forever with unbroken empire. There will be hearts to feel, and hands to help. The bread of life will be imparted to a famishing world.

Come, then, beloved of the Lord, commiserate the pitiable state of those, who are destitute of the means of grace.

Their situation demands your immediate and highest efforts. Remember too, that, would you perpetuate an evangelical ministry in this land, and all that we hold dear in a civil, literary, and religious view, what you do towards it must be done quickly. The Western States, which will ere long, sway the destiny of the land, are increasing most rapidly in population. According to the last census it appears, that some of them have doubled, others trebled, the last ten years. And the large and increasing population of these States are worse than destitute of the ministrations of the gospel. All kinds of infidelity, irreligion, and vice prevail. Popery is coming in like a flood. There also, if it is not prevented, will be the seat of the beast, another spiritual Babylon, where the mother of harlots may again establish her inquisitions, forge her chains, and practise her abominations. Ministers, the people will have; and if we do not supply them, they will be supplied by the energy of the Jesuits. To this end vigorous efforts are now making.* Large sums of money

* The following on Popery in the United States in 1833, is extracted from the Connecticut Observer.

"The population attached to the Romish church in the valley of the Mississippi, is about 500,000, and they boast of an increase of about 40,000 in that region last year. Between twenty and thirty Jesuits recently arrived in Baltimore from Europe, to go to the Mississippi valley. Twelve more are on their way to enter Michigan. Five Jesuits lately arrived at New York from Antwerp with the same design. But recently five nuns from the convent at Georgetown, took their departure for Mobile, with the intention of establishing in that vicinity, schools for female children and youth. There is in the Western States a band or brotherhood of young Catholic priests, who bind themselves by a vow, to spend three years in teaching youth before they shall attempt to enter the ministry; and the members of it are constantly on the alert in the Western States. Many of their chapels are known to be built in the valley of the Mississippi by money sent from Rome. In Pennsylvania, since July, four individuals have been promoted to the priesthood: in Massachusetts one or two. During the past year Catholic churches have been completed, or nearly so, in Burlington, Vermont; St. Louis, Mississippi; Washington County, Kentucky; Clearfield and Newry, Pennsylvania, and in the city of New York. On the 30th of September, 100 persons were confirmed in Elizabethtown, Pennsylvania; 25 in Clearfield, 52 in Huntingdon, and 16 in Newry, Pennsylvania. On the 29th of August, 26 in Hartford, Connecticut, 22 of whom were converts from Protestantism; 40 in Wilmington, Delaware; 27 in Burlington, Vermont; and in July, 43 in St. Louis. A few years ago, a few poor Catholic Canadians constituted the entire Catholic population of Burlington, Vermont; now it is said to exceed one

are annually sent over by the church of Rome, to be expended in the erection of houses for worship, and the support of her religious institutions. Twenty-one priests and a hundred thousand dollars have been brought into this country at one time. In a Catholic periodical, published at Baltimore, and issued in the number for January, 1839, the editor says with great complacency and triumph, "It must be a source of unmingled satisfaction for every professor of the true faith, to witness the steady march of religion over the vast territory which we inhabit." "The present state of it compared with that in which we beheld it a few years since, proves it to have advanced with a rapidity which could scarcely have been anticipated." From this publication we gather the following facts: There are in the United States 1 archbishop and 15 bishops, each having the care of a Diocese; 418 churches and chapels, besides 841 missionary stations, making in the whole 759 places where the Catholic faith is preached; 478 clergymen; 16 ecclesiastical or theological institutions for the education of priests; 171 clerical students, soon to take orders for the ministry, (some of these are supported by the Propaganda at Rome;) 16 Colleges for the education of young men; 31 female religious institutions or convents; 45 female academies; 69 charitable institutions; and 7 periodical publications. All these efforts are made for the express purpose of propagating the Roman Catholic religion—a religion which is calculated to subvert all republican principles and institutions, to annihilate the pure gospel of the blessed God, and to establish a hierarchy and a despotism, ten fold worse than that from which our forefathers fled. Let Popery be established

thousand in number. In a section of Missouri, where six years ago, there were but eight Catholics there are now 550. In the college 'de Propaganda fide,' at Rome, there are several youth of the American Indian tribes, being educated to return as Missionaries among their kindred; and the best scholar in that institution, is a native (white) of Kentucky, who will probably return as a Missionary to his native State."

here generally, and then may be written on the whole country, "Ichabod," the sad memorial of departed glory. In view of this, for the fate of my country I tremble. Could I so elevate my voice, I would sound the note of alarm, till it should be heard from Maine to the Rocky Mountains. Something must be done, and done soon, or the country will be ruined. Every right, and privilege, and blessing we inherit from our fathers, procured by their prayers, sufferings and blood, will be wrested from us, and sacrificed at the shrine of a most fearful despotism. There will be a reaction, tremendous, and awfully disastrous in its effects. There is no religion on the face of the earth, consistent with republican institutions, but the Protestant. Indeed, our civil government is founded upon our religion. When our ancestors were persecuted in their native country, on account of their religious faith and practices, they fled to this land, then a howling wilderness. Here they established a civil government consistent with their religion. And if any other religion than that which the Pilgrims brought to this country, and which is em braced in the different evangelical denominations of Christians should prevail, utter destruction will befal this fair republic—this land of civil and religious freedom. This is just what every Catholic sovereign desires and is now attempting to effect, by aiding and abetting in this direful work of spreading Romanism through the land.*

* As evidence of this assertion the following extract is made from a periodical, published in Paris, in 1829, entitled "Annals of the Association for the Propagation of the Faith," translated by a gentleman of this country.

"Most of the churches of the diocese of Bardstown, (Ky.) are very destitute of linen and ornaments; many, in fact, are in want of the objects most necessary for the celebration of the sacred rites. The Abbe Martial, whom Mgr. Flaget had sent to Europe in 1826, having shown the king of France the poverty of the Mission of Kentucky, His Majesty and Monseigneur, the Dauphin, condescended to present him the altar furniture for the cathedral of Bardstown; the tabernacle, cross, and six chandeliers are of bronze, gilt, and of excellent workmanship. M. Martial had previously received of the king of Naples six paintings, of the Sovereign Pontiff four paintings and the sacred vessels, of the queen of Sardinia an *astensoir* inlaid with vermillion, and of his highness the Duke of Modena an episcopal ring for Mgr. Flaget."

I would speak with the patriotic sentiments and feelings of 1776, the period of our revolution. The times call for alarm. Let the country be aroused ere it be too late to preserve itself from the iron grasp of him "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, showing himself, that he is God." May Heaven in mercy forbid this dreadful doom. Let the prayers and exertions of Christians and patriots forbid it. The Lord Jesus Christ is King in Zion. He has displayed his banner, and on it is written, and in lines of blood, "King Jesus expects every one of his subjects to do his duty."

Appendix F.

DISSERTATION VII.

RELIGIOUS EDUCATION OF YOUTH.

"TRAIN up a child in the way he should go, and when he is old, he will not depart from it." These are the words of king Solomon, who was celebrated for his wisdom. Dr. Scott, in his commentary on this passage, thus remarks: "When children are instructed from their infancy in the truths and ways of God; when they are inured to submission, industry and the government of their passions; when they are restrained and corrected, with a due mixture of firmness and affection; when they are trained up, as soldiers are disciplined to handle their arms, endure hardship, keep their ranks, and obey orders; and when all is enforced by good examples set before them, and constant prayer made for and with them, they generally retain their early impressions even to old age." Such are the observations of one, whose skill in this sacred duty was happily tested in his own family. All his children became hopefully pious; and at the time of his decease the same might be said of most of his grand children.

The subject of this dissertation is the religious education of youth. The nature of such an education, and the reasons for it will be now considered.

I. What is it to religiously educate the young?

A most essential part of this duty is to give them pious instruction. In doing this, children should be taught the being and perfections of God—the relation they sustain to him, and their dependence and obligations. He is their Creator—the Former of their bodies and the Father of their spirits—the Author of all the perfection and excellence they possess. He is their Preserver—the Upholder of their existence; for in him they live, move and have their being. On him they depend for every pulse that beats, every breath that is drawn, every moment that flies. He is their Benefactor—every good and perfect gift is from above, and comes down from the Father of lights. He is the kindest of fathers, the best of friends, the most munificent of benefactors. Children should be taught their obligation to love God with all their heart, to serve him with all their powers, and to render him the full homage of their souls. They should yield all their members as instruments of righteousness unto God. As he planted the ear, it becomes them to hear, and obey his instructions. As he formed the eye, it becomes them to turn it away from beholding vanity, and to fix it upon his works and word, that they may admire, reverence and love him. As he gave them the organs of speech, it becomes them to speak of his righteousness, and of his praise all the day long.

Children should be taught the duties they owe to themselves, as the offspring of God, as young immortals, as candidates for eternity. They should be taught too, the duties they owe to their parents who fostered them in infancy, protected them in youth, and provided for their necessities—and their duties to their neighbors and friends, with whom they have daily intercourse, to whom they may impart much happiness, and from whom they may receive much benefit.

Children should be taught their sinfulness,—that they have violated the law of God, rebelled against their Maker, and trampled upon the rights of those around them,—that "the carnal mind is enmity against God, not subject to his law, neither indeed can be,"—that by reason of sin their exposure to ruin is certain and inevitable,—that endless misery is denounced upon transgression—"the soul that sinneth it shall die"—"the wages of sin is death."

Children should also be taught the way of salvation by Jesus Christ,—that through him eternal life is offered unto all men,—that repentance and faith are the only way by which to obtain an interest in atoning blood, and secure the salvation of the soul.

In the religious education of children, they should be taught to govern their passions, and to restrain themselves from all evil ways—to cultivate habits of temperance, industry, and obedience. They should be instructed to embrace the doctrines, discharge the duties, and exercise the graces of the gospel; and should be thus religiously taught by precept and example. Though precept has great effect, yet example has greater. It is sovereign in its influence. There is in children a native proneness to imitation. And this whole course of education should be accompanied with prayer. "The effectual fervent prayer of a righteous man availeth much." Children, therefore, should be remembered in the closet, around the family altar, and in the public sanctuary.

II. Why should children be thus instructed in the way of righteousness and salvation?

1. One reason is, they will be likely to retain their early impressions. When they have advanced even to hoary age, and are tottering on the verge of the grave, the sentiments they embraced, and the spirit they imbibed, in their youthful days, will very probably abide, and affect

favorably or unfavorably their decline of life. Some very eminent divines have supposed the passage, "Train up a child in the way he should go, and when he is old he will not depart from it," to contain a universal truth,—a universal promise, in fact, of spiritual good to the children of faithful, pious parents. The light in which they view the subject is this:—If such parents will fully discharge their duty to their children—if they will use all the means in their power to train them up in the way they should go; God engages to bless these pious instructions, and to make them instrumental of their spiritual and everlasting good;—to implant the principles of grace in their hearts, and to take possession of them by the influences of his Spirit;—that when they are old they shall not forsake that good way in which they were early educated, but, walk in it, and bring forth the fruits of righteousness. Those of this sentiment, suppose that the covenant which God has made with true believers, extends in a certain sense to their offspring, or implies an engagement on his part to interest these children in the blessings of the new covenant, provided parents perform their duty towards them in the sense required. This they argue not only from the words quoted from Solomon, but also from other passages of Scripture. Said God, speaking of Abraham, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment;" meaning they shall be truly pious, and walk in the way which leads to eternal life. Others suppose that the text is not to be understood in this extensive, unlimited sense, and that the promise here annexed to the instructions of pious parents is not absolute but conditional. If parents are faithful in the sense here intended, there is very great probability that their children will be happily and piously affected. This appears to be the opinion of Dr. Doddridge. Hence in commenting on

the passage, he observes, "This assertion—'Train up a child in the way he should go, and when he is old he will not depart from it,'—is to be understood with some limitation, as expressing the probability, rather than the certainty of the success,—otherwise experience in some melancholy instances, would contradict it." Happy would it be were none untractable under the most pious and prudent methods of education; none who like the deaf adder, stop their ears against the voice of the most skilful charmers, and have been accustomed to do it from their infancy;—were there none of those who appeared to set out well, and seemed eager in inquiring "the way to Zion, with their faces thitherward," who have forgotten the guides of their youth, and the covenant of their God, and are to this day, wandering in the paths of the destroyer. But though there are some melancholy instances of this nature, yet the many more of the opposite character, fully demonstrate, that if parents would exert themselves by precept and example, to train up their children in the way they should go, it is highly probable that they would be happily effected by such an education, and be brought to experience the blessings of Heaven in time and in eternity. What a powerful motive to efforts on behalf of the young!

2. Children should be trained up in the way of righteousness and salvation, because early piety is amiable in itself and pleasing to God, and greatly conducive to happiness through life.

Early piety is lovely in itself, and has ever commanded a respectful regard. What can be more attracting, more interesting, than to see the whole conduct of a youth governed by good principles;—youthful levities and follies despised; the unruly passions of the human breast subjected to reason and conscience; irresolution and caprice banished; constancy and uniformity prevailing; the love of God and man shed abroad in the heart; meekness,

humility, resignation; a heart mortified to all sublunary things, fortified against all earthly evils; an eye fixed on heaven and communion with God. This spectacle is most desirable and lovely. It is a vision in miniature of the heavenly world. Such religion elevates man to his pristine dignity, and reinstamps the divine image on his soul. Surely then, early piety is amiable in itself, and must be pleasing to God. In the Scriptures, he frequently and affectionately calls upon young persons to "remember their Creator in the days of their youth," assuring them that if they seek him early, they shall find him; and he has proved the sincerity of his calls, and the truth of his assurances by examples of special favor to early converts. See this illustrated in the case of Samuel, who was the child of prayer, and of Timothy, who searched the Holy Scriptures from his childhood.

Early piety will be conducive to happiness through life. What can more contribute to this than the suppression of bad habits, propensities and passions, and the implantation of holy affections and desires in the soul. To live piously, is the happiest way of living, this side of heaven. The exercises of love, gratitude and submission, are delightful to a humble soul. They are attended with pleasures, unspeakably preferable, to all which this world can afford. "Wisdom's ways are ways of pleasantness, and all her paths are peace."

3. Children should be educated in the way of righteousness and salvation, because youth is the best season for cultivating the principles of piety.

This idea is fully conveyed in the injunction, "Remember now thy Creator in the days of thy youth." The word in the original, translated youth, might properly be rendered the best or choicest time of life. It is the golden opportunity for religious improvement. In young persons nature is pliant, habits are not confirmed. The mind is

the more open for the reception of truth, and less pre-occupied and corrupted by prejudices, than in advanced life. The affections are less debased by the world. The powers of the mind are active and vigorous. The heart is more easily affected by the love of God, the grace of the Saviour, and those powerful motives to religion, which the gospel presents, than it will be at any future period. The passions are more manageable and more easily diverted from vicious objects. Youth will blush at those acts of vice, which, in riper years, sinners commit with boldness, disregarding the censures of others, and glorying in their shame. Conscience, that monitor in man, active and vigilant, elevates in the youthful breast her warning voice, and strongly remonstrates at deviation from virtue. Besides, God by his Spirit, beseeches and importunes youth more frequently and more forcibly to return and live, than he does those in older life. Doubtless there are many in the regions of wo, who while young, felt the strivings of the Holy Spirit, which almost persuaded them to be Christians. By far the greater part of those who become pious, are converted in early life. This is strikingly the case in the revivals of religion in the present day. How true the proverbial expression, "Can the Ethiopian change his skin, or the leopard his spots, then may ye also do good, who are accustomed to do evil." Mr. Henry observes: "Early piety, it is to be hoped, will be eminent piety. Those who are good betimes are likely to be very good. Obadiah, who feared the Lord from his youth, feared him greatly." Youth, then, is the best season for religious attainments. Those therefore, who are in early life, should imitate the example of Josiah, the pious king of Judah, and begin while yet young to seek after the God of their fathers.

4. Children should be religiously educated, because this will prepare them to be more useful in the present

life, and secure to them greater glory and blessedness in the life hereafter. Most evidently, religion would assist in qualifying them to discharge with fidelity and propriety the duties incumbent upon them. Living in the fear of God, they will 'do justly, love mercy, and walk humbly' before him. As much as in them lies, they will live peaceably with all men. They will direct, counsel, reprove, exhort, comfort, and do good as they have opportunity. The doctrines of God they will adorn by their lives and conversation. Knowing the way to heaven themselves, and solicitous for the salvation of others, they will labor to make them also acquainted with the way of eternal life. Hence they will be, by precept and example, instructers in the ways of righteousness, and be useful to themselves and others, to the church and the world. Such was young Joseph in Egypt;—such was young Daniel and his companions in Babylon, and such was young Obadiah in the land of Israel.

Early piety will prepare for more exalted employments and blessedness in the heavenly state. It is the generally received opinion, that the soul possesses capability of eternal progress towards infinite perfection. Eternity is its career. The Deity is its goal. And though it can never arrive at the point in view, still it is capable of an eternal approximation to it. It will go on from strength to strength, from knowledge to knowledge, from virtue to virtue, from glory to glory, expanding and brightening to all eternity. Consequently, there will be a time in futurity, when the saint will be as far above what the cherubim and seraphim are at present, as they now are above him. But at the same time they also will be making attainments in greatness and glory, in holiness and happiness. The more our faculties are enlarged, and the greater our attainments are in this world, the higher will be the sphere of our action in the world to

come. The views of God, of his ways, and of divine things generally, will be more extended and enrapturing. Stronger will be the emotions of gratitude; louder will the anthem of praise be sung. Such spirits as Baxter, Owen, Watts, Doddridge, Edwards and Scott, will strike some of the highest notes in the song of Moses, the servant of God, and in the song of the Lamb. Very great then is the encouragement to become religious in youth, and to progress in religious attainments.

III. Who are to take part in the religious education of children, or in training them up in the way they should go?

1. Parents and guardians should take a very active part in this important work. God has laid them under solemn and indispensable obligations to do this. He has committed children to their care, and given instruction to train them up in the way they should go—for himself and heaven. His directions are, "Children, obey your parents in the Lord, for this is right." "Honor thy father and thy mother, which is the first commandment with promise, that it may be well with thee, and that thou mayest live long on the earth." And, "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." In commendation of the father of the faithful, it is remarked, "I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment." Hence, were there no pleasure nor profit resulting from the performance of this duty, it would be incumbent on those who have the charge of children, to perform it. It is a duty which may not be omitted without incurring a high degree of criminality. The trust reposed in parents is of infinite responsibility. The consequence of faithfulness or unfaithfulness to it,

will be most glorious or awful. By a right discharge of duty in this respect, parents may be instrumental of securing for their children a happy life, a joyful death, and a blessed immortality. But should they betray their trust, they will finally weep for the irregularities of their offspring, and exclaim in the bitterness of their soul, as did David, "O Absalom, my son, my son." Of the future consequences, I forbear to attempt a description. Eternity will disclose them in all their vivid realities. Parents, then, by the worth of the precious souls of their dear children, should teach them early to seek the God of their fathers, and to serve him with a perfect heart, and a willing mind.

2. The ministers of the gospel are bound to do all in their power religiously to instruct those children to whom they may have access. They should view them as the lambs of the flock, and, in a spiritual sense, gather them in their arms, and carry them in their bosoms. They should instruct them in the doctrines, duties and graces of religion—in those things which belong to their everlasting peace. They should exhort them to early piety—teach them to "remember their Creator in the days of their youth." Were ministers to meet the children of their respective parishes as often as once or twice every month, particularly to converse and pray with them, and also to establish theological classes for the special benefit of youth, the result of such efforts would undoubtedly be most happy.

3. Instructers, also, should take a part in training up children and youth in the way they should go.

This duty seems peculiarly to devolve upon them, by virtue of their office. They should, therefore, attend to it with alacrity and fidelity. Much depends upon the manner in which children are educated.

"Just as the twig is bent, the tree's inclin'd."

ery possible effort, therefore, should be made to curb their passions, direct their habits, and infuse into their minds the principles of piety. Those who instruct children and youth, or take a leading part in their education, should feel their responsibility, and endeavor faithfully to acquit themselves before God. Presidents and professors of colleges, preceptors of academies, and instructers of common schools, should possess correct moral and religious principles, and be ardently desirous to infuse such into the youthful minds of their pupils. It is a cause of thanksgiving to God that the community are awaking to this subject—that most of the colleges in the land are under the direction of those, who hold the truth as it is in Jesus—that this is true to a very considerable extent, in regard to the academies and high schools of our country—that quite a large portion of the females of the land enjoy superior literary advantages, and that these advantages "are sanctified by the word of God and prayer"—that from present presages the time is rapidly approaching, when on all the instructers of youth shall be inscribed "Holiness unto the Lord." This will be emphatically so as the latter day glory of the church advances, when "our sons shall be as plants grown up in their youth, and our daughters as corner stones, polished after the similitude of a palace."

But I would here speak particularly of those who have the charge of our Sabbath Schools. They are subalterns in the army of the great Captain of salvation, and have an important part to perform in training up

"The sacramental host of God's elect."

These schools will be nurseries for the church—nurseries from which multitudes will be transplanted into the garden of the Lord. It was a true observation of Calvin, "If we would have the church flourish, we must begin in the good

instruction of children." Too much exertion, therefore, cannot be made to instil into the minds of the rising generation the truths of Christianity. How vastly important the system of Sabbath Schools, and kindred institutions, as Bible and Theological Classes! Praised be God that he moved the heart of the benevolent Raikes, and made him the instrument of giving the first impulse to this mighty engine. Wherever Sabbath Schools are known, the memory of Robert Raikes will be fondly cherished, and held sacred as the founder of these institutions. Could he now be permitted to revisit this earth, with what astonishment and delight would he see the immense amount of good that has been effected by this benevolent scheme! While we surrender to the preached word the first rank among the many means of doing good now in operation, we must claim for Sabbath Schools the second; and we feel confident, that if properly encouraged and patronised, nothing, with the exception above named, will take the precedence of this system in the power of doing good. Here will be trained up the Brainerds, Buchanans, Careys, and Martyns of future ages, who shall preach the gospel on the banks of the Ganges, on the shores of the Pacific, and in the islands of the seas. The Sabbath School Society is not an isolated institution. It is a part "of one stupendous whole." In connection with the other benevolent enterprizes of the day, it is working wonders. Some of its glorious effects may be learned from a statement of facts collected by the late Rev. Dr. Wisner of Boston, and published in his sermon on the "Benefits and claims of Sabbath Schools." He says, "Not long since, one of the Justices of the Police Court in this city stated, at an anniversary meeting of the Boston Sunday School Society, that 'there are more juvenile delinquents brought before that Court on Monday, than on any other day in the week; and that he was happy to

say, that no Sabbath School scholar was ever found among their number.' In a report of the Massachusetts Sabbath School Union, is the following statement: "In the reports of thirty-five schools it is definitely stated, that no individual from their number has ever been arraigned before a civil tribunal for immoral conduct; while only two from all our schools, are mentioned, who have been arrested; and these attended the Sabbath School irregularly for a very short time." A few years since, "it was stated before a committee of the English House of Commons, by persons who had been much concerned in Sabbath Schools, that they had never known one of their pupils to become a common beggar." Mr. Raikes, the founder of the Sabbath School system, stated, that, "during twenty years among 3,000 persons who had been instructed in these institutions, he had, after strict inquiry and diligent search, heard of but one who had been committed to prison as a criminal." Of the influence of these institutions in promoting vital religion among their teachers and pupils, we have such statements, from authentic sources, as the following: "During the first year after the organization of the New York Female Sunday School Union, twenty-four of the scholars made a profession of religion; and many others, by their seriousness, gave reason for the hope that they were not far from the kingdom of God." And the report of the same Society for 1828 states, that "during the preceding year, sixty-six of their teachers, and eighteen of their scholars, and during the seven preceding years of the existence of their Society, 418 teachers and scholars, had made a profession of religion." "In Philadelphia, when Sunday Schools were first established, out of the number who were employed as teachers, there were sixty-five who gave no indication of decided piety. But, in two years, out of this number, fifty had made a public profession of religion." From 1818 to 1824, in one of the Unions in

that city, 205 teachers, and 73 scholars, had united themselves with the church. And in this city (Boston) it is known that of the additions made to our churches during the last eight years, a considerable and continually increasing proportion have been from among the teachers and scholars of our Sabbath Schools. And similar have been their fruits in country places. In the account of a revival in the State of New York, several years since, it was stated, that of thirty-five who were hopeful sharers in the work, twenty-nine belonged to the Sabbath School. And of one hundred who united with a church in another place, in the course of a single year, ninety-eight had enjoyed the blessings of Sabbath School instruction." In 1825, a member of a church in New Jersey, wrote,—"About one hundred young persons have," since the establishment of our schools, "been united to the church, who, after considerable investigation it was concluded, have all been, in some way or other, connected with the Sabbath Schools of the congregation, either as teachers or scholars. We may add to this about thirty persons of color, who have received religious instruction in some of the Sunday Schools, and have made a profession of religion." In 1828, a clergyman in one of the towns of Massachusetts, said he was confident that every individual who was in his first Sabbath School, was then a member of his church. And that while some, during a recent revival, were hopefully converted from every other house in the vicinity, one large family of children, whose father, (a member of the church,) refused to let them attend the Sabbath School, (saying he could give instruction enough at home,) was passed by without a single trophy of renewing grace." The report of the Massachusetts Union for 1828, states, "In sixty-nine schools, 348 teachers, and 248 scholars have publicly professed their faith in Christ during the last year; besides very many who hope they have exercised

faith in his atoning blood, but have not yet publicly espoused his cause." In another year they report, "380 teachers and 237 scholars added to the church." The report of the Massachusetts Sabbath School Society for 1835 states, that 225 teachers and 1,409 scholars had made a public profession of religion during the year. In the next annual report 173 teachers and 1,444 scholars are mentioned as uniting with the church on that year. The report of the American Sunday School Union for 1828, after remarking that very few of the reports received from auxiliaries, mention the number of teachers and scholars who have made a profession of religion in the past year, adds, "the number of the former actually reported is 1,269, and of the latter 909; which being added to those before reported, makes 7,659." "But we believe this," the managers subjoin, "is not one fourth of the teachers and pupils, who after their connection with Sabbath Schools, have been taught by the Holy Spirit, and publicly professed their faith in the Lord Jesus Christ."

From the above facts, it appears that the Holy Spirit has remarkably set his seal upon the institution of Sabbath Schools. We have the most abundant testimony to their blessed effects. Revivals of religion follow in their train. They replenish the churches, and furnish a multitude of young men for the service of pastors and missionaries. "It is said that of the missionaries who have gone forth from Great Britain to the heathen, nineteen-twentieths became pious at Sabbath Schools; and that of the evangelical ministers in England who are under forty years of age, more than two thirds became pious at Sabbath Schools. The celebrated Dr. Morrison, missionary in the vast empire of China, who has recently translated the whole Bible into Chinese, a language spoken by the largest associated population on the globe, became pious at a Sabbath School." At a Sabbath School also,

the first religious impressions were made upon the minds of the Rev. Messrs. Henderson and Patterson, who have wrought such wonders on behalf of the Bible cause. Under a conviction of the salutary effects of these institutions, the pirate Gibbs exclaimed a short time before his execution, "Sabbath Schools would have saved me from the gallows; but they were fifteen years too late for me." What multitudes are now suffering the horrors and anguish of hell, who might say, "If we had enjoyed Sabbath School instruction, it would have saved us from our awful perdition, but they were established too late for us." That this Christian enterprise is one of the most efficient instruments, chosen of God for the advancement of his kingdom, is the uniform feeling and acknowledgment of the friends of Christ; and it is countenanced and sustained by all the different evangelical denominations of Christians. The wise, the good, and the patriotic, have espoused this cause, which promises blessings, great and glorious. "No man," said Chief Justice Marshall, "estimates more highly than I do, the real value of the Sabbath School institution, or the intrinsic value of the object it pursues. I am much, very much gratified at the success which has thus far attented its philanthropic, meritorious and well directed labors." Governor De Witt Clinton of New York, said, "the institution of Sabbath Schools, is one of the three levers by which the moral world is to be moved."

Such is the importance of Sabbath Schools; and from them no one should withhold his influence. The Lord in his providence is addressing parents, ministers and instructers, especially Sabbath School teachers, in the language of the daughter of Pharaoh, "Take these children and nurse them for me, and I will give thee thy wages"—the salvation of souls shall be thy hire. Let it never be said of those who manage this institution, "They did run well for

a time;" but rather, that they are "steadfast, immovable, always abounding in this work of the Lord." Let the solemn asseveration of Jesus Christ, "No man having put his hand to the plough and looking back is fit for the kingdom of God," urge them to increased exertions. Noble was the resolution made in the year 1830, "That the American Sunday School Union in reliance upon divine aid, will within two years establish a Sunday School in every destitute place, where it is practicable, throughout the valley of the Mississippi." This measure which warranted the most determined, vigorous and liberal efforts, has been prosecuted with a zeal correspondent, in a good measure, with the magnitude and importance of the enterprize, and most happy results have followed. Such efforts must still be continued. A Sabbath School must be established in every village and hamlet in the land. There are in this country at least four millions and a half of children and youth who ought to receive Sabbath School instruction from week to week. How important that this work be sustained. In the language of one of the most distinguished members of our national legislature, "If our country would render her Union perpetual, if she would elevate to a lofty height the pillars of her fame, and place herself permanently above all other nations of present and of all other times, she must draw her example from the Divine Being, and take little children in her arms, and bless them by pouring into their infant minds the lessons of early and effectual instruction."

"Patriots, Christians, Ministers of the most High God, the alternative is before you. Employ the means to enlighten and sanctify the nation, and it is saved; neglect them, and it is lost. The instrument of your country's salvation is at your command, and the responsibility of its failure or success, rests upon you."

Appendix G.

DISSERTATION VIII.

PROMOTION OF TEMPERANCE.

"At the last it biteth like a serpent, and stingeth like an adder." Such are the effects of intemperate drinking, as described by the pen of inspiration. Who then will not proclaim, as with the voice of seven thunders, in the monitory language, "Touch not; taste not; handle not!" Who will not adopt the motto, TOTAL ABSTINENCE FROM THE USE OF ARDENT SPIRITS—TOTAL ABSTINENCE FOREVER!

I. But why abstain from the use of ardent spirit?

1. The expense attending the use of it is a reason for abstinence. This is enormous. From authentic documents it appears, that the sum of money expended for ardent spirits, consumed in the United States, amounts, annually, to at least fifty millions of dollars. This melancholy fact is fully established by ascertaining the quantity of ardent spirit which is annually distilled in our country, and which is annually imported, and also the quantity which is annually exported; and by considering what remains after exportation, as actually drank in the country. This it would seem is a fair way of calculating with

sufficient exactness. It is found from the returns of all the marshals in the United States to the secretary's office, that there were, probably, as many as 33,365,529 gallons of ardent spirits consumed in our country in the year 1810. Assuming the population of the United States, and the habits of the people, in 1810, as the basis of calculation, the quantity of ardent spirits consumed in 1832, will be twice as great, or 66,731,058 gallons, a quantity of liquor sufficient to fill more than 1,090,970 hogsheads, and would form a pond more than 68 rods long, 40 rods wide, and 12 feet deep, covering an area of 17 acres. Considering that these liquors are freely diluted before they are sold to the consumers, and that a large portion of them is retailed in small quantities at a greatly advanced price upon the primary cost, they may be fairly reckoned in sale at one dollar per gallon. The amount of the whole at this rate would be more than sixty-six millions of dollars. But let the estimate be moderate—say fifty millions. What an enormous sum expended for the consumption of distilled spirits! The expenditure for wine is not included in this calculation. This must be many millions.

Besides, will it not be conceded by all, that the precious time of those who drink to excess, which is spent in idle conversation, vain amusements at taverns, grog-shops and tippling houses of all descriptions, is really worth as much, (Dr. Franklin observes, time is money,) as the cost of ardent spirits consumed, that is, fifty millions of dollars.

In addition to this, statements and reports founded upon facts, lead to the belief, that nine hundred thousand dollars are expended annually in Massachusetts, for those who have been reduced to poverty and to sickness by intemperate drinking. Admitting this to be true, and that no more are thus effected by intemperance in this

State, according to the number of its inhabitants, than in the other States, it follows, that more than nineteen millions of dollars are annually thus expended in the United States, for the support of the victims of alcoholic poison.

Further; much money, say eleven millions of dollars annually, (this must be considered a low estimate,) is spent for sickness, occasioned by intemperance in those who are able, in a pecuniary point of view, to bear this expense themselves.

The waste of property, then, annually caused or occasioned by intemperance in the United States, if we take into consideration the purchase of the liquors consumed, the time idled away, and the expenditure arising from pauperism and sickness produced by it, (not to say any thing of the expense of law suits, lawyers' and sheriffs' bills following in its train,) amounts to one hundred and thirty millions of dollars. This is a sum of money more than doubly sufficient to defray the expenses of our national and state governments, of all our colleges, academies, common schools, and religious societies for the support of the ministry. It is a sum of money "sixty times as much as the aggregate income of all the principal religious charitable societies in Europe and America;—it would supply every family on earth with a Bible, and it would support a missionary or teacher among every two thousand souls on the globe." It is a sum of money, which, if levied upon this nation at one time by a direct tax, would be nearly ten dollars for every man, woman and child in it, and would revolutionize the government;—a sum of money, which, were it in silver, would weigh more than thirty-four hundred tons, and would load seventeen hundred waggons.

In order to impress upon the mind clearly and forcibly the cost of intemperance, I subjoin a bill of expense, prepared by an able and accurate writer.

"*The People of the United States to Intemperance,*	Dr.
1. To 56,000,000 gallons of spirit per year, at 50 cents per gallon, ...	$28,000,000
2. To 1,344,000,000 hours of time, wasted by drunkards, at four cents per hour, ...	53,700,000
3. To the support of 150,000 paupers, ...	7,500,000
4. To losses by depravity of 45,000 criminals, unknown, but	immense.
5. To the disgrace and misery of 1,000,000 persons, (relatives of drunkards), ...	incalculable.
6. & 7. To the ruin of at least 30,000, and probably 48,000 souls annually, . . .	infinite! unspeakable!
8. To loss by the premature death of 30,000 persons in the prime of life, ...	30,000,000
9. To losses from the carelessness and mismanagement of intemperate seamen, agents, &c. &c., unknown, but	very great.
Certain pecuniary loss in round numbers, . .	$120,000,000
To which add, 4th, 5th, 6th, 7th and 9th items, Total."	

Ample, indeed, must be the resources of that nation which can pay annually so much for the support of intemperance!

2. Another reason for total abstinence from ardent spirits, is, that the use of them in any degree injures, and, if persisted in, destroys the morals and happiness of society. The injurious effects of spirituous liquors are ordinarily in proportion to the quantity used. The smallest portion of them taken when in health, is detrimental, and the continued practice of taking them will almost inevitably lead to intemperance, and its awful and baneful effects. By breaking down all restraints, and letting in a flood of vices, it demoralizes society. It is properly called legion, for innumerable are its concomitants;—thousands of evils compose its train. It is followed by profaneness. The drunkard reverences neither the name, attributes, works nor word of God. His mouth

is filled with the most horrid blasphemies, oaths and imprecations. Drunkenness leads also to idleness, Sabbath breaking, gambling, lying, cheating, theft and perjury. On account of its tendency to induce persons to forswear themselves, a law was once passed in Spain, which excluded drunkards from testifying in courts of justice. Intemperance tends, moreover, to lewdness, foolish conversation, and indecent language; to contentions, assaults, affrays, duelling and murder. From the Second Annual Report of the "Prison Discipline Society," it appears, that from the year 1806 to the year 1826, 20,000 criminals were condemned to the different penitentiaries in the United States. "Now," says the Report of the American Temperance Society, "it is admitted on all hands, that these, with scarcely one exception, are not only intemperate persons, but also, that they were hurried to the perpetration of crime, when in a state of intoxication." Says Judge Rush of Pennsylvania, in a charge to a grand jury, "I declare in this public manner, and with the most solemn regard to truth, that I do not recollect one instance since my being concerned in the administration of justice, of a single person being put on trial for manslaughter, which did not originate in drunkenness; and but few instances of trials for murder where this crime did not spring from the same unhappy cause."

After many years experience, Judge Hale gave it as his full conviction, "That if all the murders and manslaughters, and burglaries, and robberies, and riots, and tumults, the adulteries, fornications, rapes and other great enormities, which have been committed within that time, were divided into five parts, four of them would be found to have been the result of intemperance." This vice destroys all moral sensibility, all sense of the everlasting distinction between right and wrong, and consequently, all religion. Now, as every person has an effect by his

faith and life upon those around him, so the intemperate man by his baneful influence destroyeth much good. It has been thought that one drunkard will in the course of ten years make five more. Intemperance also, mars the happiness of individuals, families, neighbors and society at large. Every evil work is its legitimate issue. It induces gloominess of mind, depression of spirits, fretfulness of disposition, and moroseness of habit. "Who hath wo? who hath sorrow? who hath contention? who hath wounds without a cause? They," saith inspiration, "who tarry long at the wine." What heart-rending scenes, as the offspring of hard drinking, may be seen at houses devoted to dissipation, and sometimes in the jovial parlor and family circle. Go to the intemperate man's abode, to his once peaceful fireside, after he has long been social with his cups, and you will behold his wife and children in tears, half clad, and destitute of food. He who should be their counsellor, comforter, and friend, is now become their tempter, their disturber, their enemy. Four hundred thousand families in this land are probably thus afflicted by this awful scourge. Thus intemperance scatters fire-brands, arrows, and death through the community. It makes a man a burden to himself, a curse to his family, and a nuisance to society. The honorable William Wirt, late attorney-general of the United States, in a communication made by him to the Baltimore City Temperance Society, has the following remarks: "I have been for more than forty years a close observer of life and manners in various parts of the United States, and I know not the evil that will bear a moment's comparison with intemperance. It is no exaggeration to say, as has been often said, that this single cause has produced more vice, crime, poverty, and wretchedness in every form, domestic and social, than all the other ills that scourge us combined." Now all these evils may be avoided by the

disuse of ardent spirits. Who then will not practice total abstinence, and exert himself to induce others to follow his example!

3. My third reason for total abstinence from ardent spirits, is, that the use of them in any degree injures, and if persisted in to intemperance, will destroy the body.

"Health," says Dr. Buchan, "depends upon that state of the solids and fluids, which fits them for the due performance of the vital functions, and while these go regularly on, we are sound and well, but whatever disturbs them, necessarily impairs health. Intemperance never fails to disorder the whole animal economy. It hurts digestion, relaxes the nerves, renders the different secretions irregular, vitiates the humors, and occasions numberless diseases. Every fit of intoxication produces a fever, which sometimes terminates in inflammation of the lungs, liver, or brain, hereby bringing on sudden and premature death." Intemperance prostrates physical strength, by inducing nervous and muscular debility. By its deleterious effects, if it produce not acute, it most assuredly will chronic maladies. Look into the cup of intoxication, and you will see tremors of the limbs, inflammation of the eyes, ulcers upon the face, jaundice, gouts, fevers, consumptions, dropsies, lethargies, epilepsies, palsies, apoplexies, and madness—a host of ills, and death fast approaching. As the destroying angel of Egypt slew thousands, so does the intoxicating bowl slay its tens of thousands. Were we to inspect the records of mortality, they would tell us, that the use of distilled spirits causes more deaths than war, pestilence or famine. About nine-tenths of all the persons who have died with the cholera in this and other countries, were in the habit of drinking ardent spirits. After 1,200 had been seized by this disease in Montreal, it was stated, that not a drunkard

who had been attacked had recovered, and that almost all the victims had been at least moderate drinkers. "In Tiflis in Russia, containing 20,000 inhabitants, every drunkard it has been affirmed, has fallen. All are dead, not one remains." The Fifth Report of the American Temperance Society, after giving a faithful and detailed account of the awful effects of the cholera, says, "In Paris, the 30,000 victims were, with few exceptions, those who freely used intoxicating liquors. Nine-tenths of those who died of the cholera in Poland, were of the same class." "Drunkenness," says Tissot, "destroys by retail at all times and every where." Dr. Trotter observes, that "more than one-half of the sudden deaths which happen, are by a fit of intoxication, softened into some milder name, not to ruffle the feelings of relations in laying them before the public." Speaking of the evil effects of intemperance, Dr. Alden, a distinguished physician of Randolph, Ms., remarks, "The rosy hue of health is exchanged for a deep scarlet, the eye loses its intelligence, the voice becomes husky, the blood parts with its florid color, the appetite is impaired, the muscles waste, the face is bloated, and, in rapid succession, the liver, the digestive organs, the lungs, and heart, and brain, lose their vital forces, and but imperfectly perform their functions; and sooner or later the constitution is broken down, organic disease supervenes, and death closes the scene."

"Since life is extinct send now for a surgeon, and let the body be inspected for the benefit of the living."

"The stomach is enlarged or contracted, often indurated, and always diseased; the intestinal canal, a mass of disease; the mucus membrane through its whole extent irritated; the liver shrunk, dense, discolored, and its vessels nearly obliterated; the lungs engorged, adhering and often filled with tubercles, the brain hardened, as if it had been immersed for weeks in alcohol." What

an affecting description of the effects of intemperance! It is thought, that there are as many as 300,000 drunkards in the United States, or one to about every thirty persons in the nation. These "would make an army as large as that with which Bonaparte marched into Russia, and would be sufficient to defend the United States from the combined force of all Europe. Convert them into Apostles, and they would Christianize the world." Of these drunkards, probably thirty thousand, that is, one-tenth part of them die annually. Thirty thousand deliberate suicides by intemperance in our own country in a year! Affecting to relate! "To live a drunkard is enough," but to die a drunkard is more awful than language has power to describe.

4. A fourth reason for total abstinence from ardent spirits, is, that the use of them in any degree injures the soul, and, if persisted in to intemperance, will utterly destroy it forever.

Intemperance levels the noblest distinctions between rational and irrational creatures. By paralyzing mental energy it unmans, and by subjugating reason to appetite it debases, thus rendering him who was endued with capacities almost angelic, and who was constituted lord of this lower world, unfit to dwell on earth. The man is metamorphosed into the brute.* He who was made in the image of God, now bears the image of Satan. What a transformation! Strongly but justly is this thought expressed in the language of Shakespeare. "To be now a

* The following extracts are from an Address on Ardent Spirits by Dr. Mussey of Hanover, N. H. "A few years ago a tippler was put into an alms-house, in a populous town in Massachusetts. Within a few days he devised various expedients to procure rum, but failed. At length, however, he hit upon one which proved successful. He went into the wood yard of the establishment, placed his hand upon a block, and with an axe in the other struck it off at a single blow. With the stump raised and streaming, he ran into the house crying, 'get some rum, get some rum, my hand is off.' In the confusion and bustle of the occasion, a bowl of rum was brought, into which he plunged the bleeding member of his body, then raising the bowl to his mouth, drank freely, and exultingly exclaimed, 'now I am satisfied.'"

sensible man, by and by a fool, and presently a beast! O strange! Every inordinate cup is unblessed and the ingredient is a devil." Nothing is more certain than that the intellectual faculties are impaired by alcohol. Every excess is a voluntary insanity, and if repeated and carried beyond a certain degree it often produces the horrible disease called "delirium tremens;" in which the animal powers are prostrated, and the mind is tortured with the most distressing and fearful imaginations. Nothing has a tendency more immediately and completely to destroy the moral faculty than intemperate drinking. Speaking of the effects of intoxicating drinks upon the mind, the Hon. Samuel M. Hopkins of Albany, N. Y., thus remarks, "A peculiar effect of ardent spirits which I have seen no where properly noticed, is their tendency to excite angry passions. A very little acquaintance with the world is enough to teach us, that different kinds of liquor operate very diversely upon the passions of mankind. Wine by its admirers has been called joyous and generous, and even poetical; but if all this were true of the pure unmixed juice of the grape, no ode can be found to celebrate the praises of brandy, while seas of it are drunk; nor has the most passionate admirer of whiskey punch, alleged, so far as I know, that it ever prompted a generous sentiment, or heroic action. Distilled spirit, however, is not joyous; but jealous, angry, vindictive, and envious."

The connection between the soul and body is such, that when one is affected, the other is also. When, therefore, by quaffing the inebriating cup, the body is affected, the intellectual powers become deranged, the conscience seared, the affections polluted, all the powers of the soul are debased; then there can be no devout exercises, no Christian fellowship, no intercourse with God, no communion with the Saviour, no participation of the illuminating and purifying influences of the Holy Spirit.

"The subject of such moral death possesses a heart harder than the nether mill-stone. He is alike unaffected by the thunder of justice from Sinai, and the voice of mercy from Zion;—by the glories of the redeemed and the horrors of the damned, and is entirely unfitted for heaven. In the New Jerusalem, there can be no companion nor gratification for him who has become a willing slave to the lust of drinking. Nothing unholy, or that defileth shall enter there. It is also a declaration of the Sacred Oracles, that "drunkards shall not inherit the kingdom of God;" they must be banished "where the worm dieth not and the fire is not quenched." "Hundreds of thousands! millions! are terms," says President Fisk, "we ought to use when enumerating the multitudes that ardent spirits have shut out of the kingdom of God. It is not the drunkard merely that is excluded by them. The man who makes a common use of them, if he has received grace, becomes thereby stupid and undevout; and if he is unregenerate, he is almost impervious to the shafts of truth. 'Rum,' said a brother in the ministry, 'is a non-conductor;' and he then added, in an emphasis that caused his words to thrill through my whole frame like the death chime of souls, 'Drinking rum and going to hell, are synonymous terms!' O my God how true is this! Eternity alone will unfold the extent of this appalling truth."

If such are the facts in respect to the use of distilled spirits, is it not high time for every one who loves the cause of humanity, of religion, and of God, to be roused from his slumbers to active exertion, that this enchantment which binds so many with its fatal bands, may be broken; that this prolific parent of crime, misery and death, may be banished from the earth. And are we not compelled to come to the result of Professor Stuart, that "the use of intoxicating liquors, in any way as a common drink, or matter of luxury, and all traffic in them for the

sake of promoting or accommodating this purpose, is a just subject of Christian animadversion and discipline; for it is an offence against the plain and obvious principles of our holy religion, an offence against the great Head of the church and against the best interests of our country."

II. An important question here arises, How shall entire abstinence from the use of ardent spirit be promoted? Various are the ways that may be adopted.

Our legislators should interpose their authority on this behalf, and should see that suitable laws are enacted for the prevention of this evil. It is acknowledged with pleasure, that some of our laws on this subject are good. But can nothing further be done? May not the penalities, for not executing the laws be made more severe? May not other laws be made for the purpose of enforcing the execution of those that are now in existence, or of superseding the necessity of their execution? May not a stop be put to the distillation of ardent spirits from the necessaries of life? May not the duties on ardent spirits imported, be raised to such a degree as to prevent the purchase of them except for medicine? May not all license to vend ardent spirit be prohibited? I would not say, that our laws ought to be similar to the laws of the Athenians and Romans upon this subject; for drunkenness in a magistrate by the former, and in a woman by the latter, was punishable with death. But certainly they ought to be very strict, not for the purpose of destroying but saving men's lives—of redeeming them from worse than Egyptian bondage.*

* "The Chinese authorities at Canton have caused proclamation to be posted on the walls, forbidding the sale of wine or spirits to foreign seamen. This measure was much needed, as European and American seamen, in their fits of intoxication, have often disturbed the public peace, and sometimes so seriously as to cause the suspension of commercial intercourse between China and the European nations. In the present act we see the legislation of an Asiatic despot, directed to the promotion of the public

All our judicial and executive officers should ever be punctillious in the discharge of their duties, remembering the solemn oaths they have taken. Our judges should be decided in their efforts to suppress this vice, so prolific of every evil. They should denounce it in the most solemn and public manner, and set forth its awful effects. Great good might thus be accomplished.

The selectmen of our towns should be careful to see the laws executed. It is their duty to post all common tipplers and drunkards and to prohibit all licensed persons from selling them spirit. Let this duty be discharged, or let the laws be repealed. For of what service are laws, if they lie useless in the statute book, and are never enforced? Is it said that this cannot be done, and that if it were done, it would do little or no good? Let the trial be made and experience will disclose the results.

And rulers should be careful not only to enact and execute wholesome laws on this subject, in respect to others, but also to obey these laws themselves. They should be an example to others. Says a gentleman high in civil office, "If the habit of intoxication is obnoxious in all men, in the character of the judge and counsellor, it is peculiarly criminal. The man that is daily muddled with wine can possess no lucid interval, or power of dis-

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good; we see a heathen government defending its subjects from the immoralities of those who claim to be Christians; we see a salutary guardianship of the morals of professed Christians and republicans, by a heathen monarch, and we see all this on the site of a Christian missionary station, designed to instruct these same heathen in the pure precepts of our religion. Such a sight should make Americans blush, and send Christians to their closets weeping."—*Journal of Humanity.*

"In the Sandwich Islands, a thousand in a day covenanted not to make, sell or use ardent spirits. The manufacture and sale of it are prohibited by law, and a man was fined two hundred dollars for selling a bottle of it. A Temperance Society has also been formed, designed to embrace the nation. The young King has ordered a cask of spirits on board one of his brigs to be poured into the sea; the British consul applied to the governor for permission to buy up rum for his Britannic majesty's ships when they touch here, and was denied; others applied for the privilege of selling to foreigners only, not to natives, and the reply of the governor was, To horses, cattle, and hogs you may sell rum, but to real men you must not sell on these shores."—*Jour. of Humanity.*

cernment; he cannot discriminate between the evidence of right and wrong, and thus he is equally liable to condemn the innocent with the guilty." Solon, in framing the Athenian code, seems to have been aware of this; and another wiser than he, has said, "It is not for kings to drink wine; nor princes strong drink: lest they drink and forget the law, and pervert the judgment of any of the afflicted." The same maxims apply to the duty of the lawyer; if not, the peace of society can never be secure against evil advisers.

Taverners and grocers should not sell ardent spirits; seriously remembering that the money acquired by the sale of spirituous liquors is the price of fortune, health, happiness, reputation, body and soul, and will be dissipated like the morning cloud and early dew, before the solar beams. John Wesley declared "That the men who traffic in ardent spirit and sell to all who will buy, are poisoners general; that they murder his majesty's subjects by the wholesale; neither does their eye pity or spare. And what," said he, "is their gain? Is it not the blood of these men? Who would envy their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God is on their gardens, their walks, their groves; a fire that burns to the nethermost hell. Blood, blood is there; the foundation, the floor, the walls, the roof are stained with blood. And canst thou hope, O man of blood, though thou art clothed in scarlet and fine linen and farest sumptuously every day, canst thou hope to deliver down the fields of blood to the third generation? Not so—there is a God in the heavens, therefore thy name shall be rooted out like as those whom thou has destroyed, both body and soul. Thy memorial shall perish with thee." The Rev. Austin Dickinson of New York, in an address to those who distill and sell ardent spirits, says, "You are creating and sending out the materials of dis-

order, crime, poverty, disease, and intellectual and moral degradation. You are contributing to perpetuate one of the sorest scourges of our world. And the scourge can never be removed till those deadly fires which you have kindled are put out." The Rev. Dr. Beecher has remarked, "The dealers in this liquid poison of ardent spirit may be compared to men who should advertise for sale, consumptions, and fevers, and rheumatisms, and palsies, and apoplexies. But would our public authorities permit such a traffic? No. The public voice would be heard at once, for the punishment of such enemies of our race; and the rulers that would not take speedy vengeance, would be execrated and removed. But now the men who deal out this slow poison are licensed by law, and they talk about their constitutional rights, and plead that they are pursuing lawful callings. Where lies the difference in criminality between the dram-seller who administers the slow, but certain death, and the public murderer? The former is licensed in his wickedness by law, the other must be hanged." Judge Daggett of Connecticut says, "On every grog-shop should be inscribed, in capital letters, 'The way to hell, going down to the chambers of death.'" It is a very encouraging fact that "many of our tavern keepers have banished spirits from their bars, and some of them have adopted the substitute of coffee. It is to be hoped that they all will adopt it. Almost every traveller relishes coffee, and in his payment for a cup of it, he can, at least avoid the embarrassment of directly compensating the inn-keeper for the use of his house."

Those who minister at the altar of God, who are set as watchmen upon the walls of Zion, should cry aloud and spare not, lift up their voice like a trumpet in solemn admonition, and attempt by precept and example to stop the prevalence of intemperance. They should denounce the use of ardent spirits in the most pointed terms, and

exhort their people not to be "with wine bibbers," nor with those who "mingle strong drink," for multitudes that no man can number have become victims to this fell destroyer. In their pastoral visits, as well as at other times, when invited to partake of the "cheering bowl," let them peremptorily refuse, observing that drunkenness commences in temperate drinking, and may originate in taking an unnecessary glass with a friend—that some, (though rare the instances and awful to relate,) who once presented the oblations of Christian assemblies before the Great Eternal, being seduced by the urgent importunities of friends, and incautiously and frequently quaffing the deadly poison, have become confirmed in habits, which lead down to the gates of death. Ministers cannot be silent on this subject with impunity. If they stand aloof, or withhold their influence from this cause, blood will be found in the skirts of their garments.

Physicians, who are the constituted guardians of health, and whose duty it is when they see danger approaching to give warning, may do much by their instruction and example, should they enlist in this service. They ought to be examples of temperance themselves, and never to give occasion for the cutting retort, "Physician, heal thyself." They should also teach others to observe total abstinence. It becomes them to administer as few medicines as possible in spirituous liquors, and never but through absolute necessity, advise to the use of them; remembering that the celebrated Dr. Rush once "lamented in pathetic terms that he had innocently made many drunken sots by prescribing brandy and water in stomach complaints." One reason assigned for a physician's drinking ardent spirit, is that he may not receive the disease with which his patient is affected. This reason, whether good or bad, has probably made many drunken physicians, and many drunken nurses. But this reason, if it be one, need not

exist. Let the chambers of the sick be properly ventilated, the clothes duly exchanged, and the air kept in a proper state, which is as necessary for the sick as the well, and which generally may be done, and there will be little to fear. To prove the truth of what I have here remarked, I might adduce the testimony of many able and learned physicians in Europe and America. In regard to the use of alcohol in the treatment of diseases, Dr. Mussey of Dartmouth College, one of the most eminent physicians of our country, says, "I admit that it is sometimes convenient, but I deny that it is essential to the practice of physic, or surgery." Again he says, "I maintain that taking into view the danger of making tipplers by giving ardent spirit to the sick, and considering that all its medicinal virtues are found in other articles, mankind would not on the whole be losers, if it should be banished, not only from the houses of every class of the community, but also from the shops of the apothecary." It should be acknowledged with thankfulness to God, that most of our distinguished physicians have taken a decided stand for total abstinence, and done much in this way to promote temperance. Their conduct has been noble and disinterested.

Parents have much to do in this cause. They should set an example of sobriety before those under their care, and prevent them as much as possible from going to places of rioting and dissipation. Let them instil into their minds correct principles, and teach them from early life to abhor drunkenness. Let them depict in reality, (in more glowing and abhorrent colors they cannot,) one, who has prostrated health, beauty, wit, genius, with all the deformity and hideous conduct of an intoxicated man. As Hamilcar made Hannibal swear eternal hatred and opposition to the Romans; so let parents bring up their children with determined opposition to intemperance, and a firm adherence to total abstinence.

Professors of religion, whatever their calling or occupation, should not be backward on this subject, nor faint-hearted. By the faith they profess, and the sacred obligations under which they lie, they are bound to take a part. God requires it at their hands. And they may do much, though they walk in a humble sphere of life, by their holy example, fervent prayers, faithful warnings and friendly counsels. But, alas! the most powerful and effectual opposition which the temperance cause has had to encounter, has been from the professed disciples of Jesus Christ! The table of the Lord has been profaned by the intemperate, notwithstanding Paul, in the most pointed terms, has reprobated such conduct. "Ye cannot," says he, "drink the cup of the Lord and the cup of devils." Speaking of rum-drinking Christians, it is said in the Third Annual Report of the American Temperance Society, "We devoutly hope we may yet see the wiping away of that disgrace to religion and the church of the Lord Jesus, that there are some 'professing godliness,' who are friends to this 'enemy of all righteousness,' and the breath of whose very prayers and religious conversation, is nauseous with the effluvia of temperate drinking;' and, 'the show of whose countenance doth witness against them; and who declare their sin as Sodom; and who hide it not.' We earnestly desire to see the day when, of 'every one that nameth the name of Christ,' it shall be one evidence that his professions are sincere, and holy, that he shows that one fruit of the Spirit—Temperance." "My Christian brother," says President Fisk, "if you saw this trade, as I believe God sees it, you would sooner beg your bread from door to door, than gain money by such a traffic. The Christian's dram shop! Sound it to yourself. How does it strike your ear? It is doubtless, a choice gem in the phrase-book of Satan! But how paradoxical! How shocking to the ears of the Christian!

How offensive to the ear of Deity! Why, the dram shop is the recruiting rendezvous of hell!" The Rev. Mr. Nettleton, in a letter to a brother in the ministry, thus writes: "I wish that all the young converts, who profess religion, would make it a point of conscience not to taste of ardent spirits. This is the way in which many have dishonored the cause of Christ on public occasions. In this way thousands have become drunkards. I scarcely expect that any drunkard will be reformed, by any measures that can be adopted. The only successful method of preventing this kind of disgrace to religion in future, is to begin with the temperate. Though the plague cannot be cured, it may be shunned. Had all converts seen what I have, they would need no other motives to induce them to adopt the resolution to abandon the use of ardent spirits forever. Could I learn that all the young converts in your parish had jointly adopted this resolution, it would be to themselves, to you, and to me, a most delightful evidence of the sincerity of their Christian profession, as well as of genuine conversion."

Females should take an efficient part in this blessed work; and throw their example and general influence into the scale of entire abstinence. We borrow the language of Mr. Fessenden, as quoted in the Report of the Pennsylvania Society for discouraging the use of ardent spirits. "It is the fair sex, while yet in the first light of life and youth, that should be sedulously taught that the serpent of the still, is not only the bane of beauty, but, with the exception of its prototype, the old serpent in Paradise, no agent of darkness has wrought so much wo to mankind."

"We feel it incumbent on us to observe, and we regret that a regard to truth compels to the duty, that the monster against whom we have declared a war of extermination, pays so little regard to decorum, that he assaults and

enslaves hapless individuals of the gentler sex. The flattering tongue, the glazed and glaring eye, the incoherent remarks, and fitful bursts of unmeaning merriment, too often betray an unhallowed intimacy between beauty and brandy—an ignominious alliance, which slander had never dared to suggest, and credulity could not have believed, had not the indications been infallible as well as undeniable." While it is painful to acknowledge the above fact, in any case, it is but justice to state, (and it is done with pleasure,) that the instances of intemperance are very rare among females.

Persons of all ranks and descriptions, who wish well to society, who love their country, and are friends of good order and humanity, should take a deep interest in this cause. They should raise a warning voice against intemperance, so loud, as that the whole earth may hear, and in accordance with it, they should act. They should at once adopt the practice of temperance themselves, and enter into a combination for its promotion. Union is strength. "A threefold cord is not easily broken." Being associated for the express purpose of suppressing intemperance, they should adopt the principle and the pledge of those who are engaged in this glorious reformation. The principle is, total abstinence from the use of ardent spirits, and the pledge is, a written obligation not to use them, except as a medicine. No other course will avail. Permit men to drink temperately, and they will be very liable to fall under the dominion of Satan. The only infallible remedy here is entire abstinence. This is the only certain antidote to this evil. The written pledge has a happy effect upon him who makes it. He will feel himself committed, and therefore, be more likely to abide by his determination. The knowledge of the fact, too, has a happy effect upon others. They are influenced by his example.

"*Temperate drinking is the downhill road to intemperance,*" and "*Entire abstinence from ardent spirits is the only certain preventive of intemperance.*" These mottos I would have inscribed upon the door-posts of our houses, that the destroying angel might pass by; and like the phylacteries of the Jews, would have them fastened upon the forehead of every man, upon his wrists, and upon the hem of his garments, that they might be as amulets, or preservatives to himself and others. As the hero of 1776 gloried in being in the army of Washington, so should we glory in belonging to the ranks of the Temperance Society. To the end that intemperance with its train of vices may be suppressed, and sobriety and good habits, health of body and soul, happiness and prosperity, individual and national, may be promoted, societies should be formed, in every town, village, and hamlet, and when formed, they should act with prudence, union, decision and firmness.

The press, too, should be enlisted in this cause of God and man. To this late day many are destitute of suitable information on this subject. Tracts and reports discussing this topic and exhibiting facts, should be disseminated throughout the country, and every newspaper, from Maine to the Rocky Mountains, should teem with similar productions. Knowledge on this subject should be brought to the doors of men's houses, and to their fire sides.

Lastly, this blessed work must be carried on by living agents, appointed to undertake and sustain this glorious reformation. No cause in the present day can be promoted without some one to superintend and manage its concerns. The subject must be presented to the public, and pressed upon them, till temperance universally prevails, and there shall not be a drunkard upon the earth.

Let us bless God, that so much has already been achieved in this glorious work of reformation; that the

annual consumption of ardent spirits, in some of our largest places, has been diminished three fourths; that the government of the United States does not furnish them for the army; and that the prospect is, they will soon be withheld from the navy; that 3,000 drunkards have been reformed; that 3,000 dealers in this poison have given up the traffic; 1,000 distilleries have been stopped; 300,000 have pledged themselves to total abstinence, and more than a million, have ceased to use ardent spirits. Great things have been accomplished; but far greater will be accomplished! A redeeming spirit has gone forth. President Adams the elder, said, some years since, that there were no eight millions of people on the earth, that consumed so much ardent spirit as the people of the United States. Now it is not Utopian to suppose, that President Adams the younger, may live to see twenty millions in this country, who shall surpass all other people on the globe in temperance. The motto, "Try," has been put into practice with effects altogether surpassing the most sanguine expectations.

Though this cause has been so successful, yet it still has opposition to encounter. Discordant voices and murmurs are heard ascending from the earth, like those which went up from the multitude in the camp of Israel. "It is priestcraft," says the infidel. "It is an attempt at a union of church and state," say the mock patriot and the aspiring demagogue. "It is sectarianism," says the suspicious bigot. "It is an encroachment upon my liberty," says the secret lover of rum, and the interested manufacturer and vender of the article. "I'll let them know this is a free country, and I will do as I please!" The timeserver thinks it is carrying things too far; and the easy and indolent think the work goes on well, and their co-operation will not be needed. While not a few self-deceived wish well to the cause as they pretend—hope

it will succeed—lament over the evils of intemperance—rejoice at the good that has been accomplished—drink on and sell on still. Such obstacles should never intimidate a reformer in the temperance cause. He should be like a veteran harnessed for the battle—resolved on the extermination of this vice, and not fearing any "lion in the way." Let the temperate cease using it—and the totally abstinent continue to refrain from using it, and one generation will sweep off all the intemperate from the land, and remove the stigma so long cast upon us in the expression, "A nation of drunkards," and the golden age of New England will return. Then let all be excited to engage, heart and hand in this great and good work, to put a stop to intemperate drinking, the worst of plagues, for as this declines or prospers, the nation will rise or fall. The motives for effort are enough to arouse the nation. Let efforts be made to bring about a reform, as it respects the daily use of ardent spirits among laborers. It is a mistaken notion that they are necessary for workmen in their daily business. Let those who labor hard, eat often, and make use of those drinks which nourish the system, while they quench thirst, and they will find themselves better able to undergo the fatigue of the day, than when they neglect so to do and drink ardent spirits, which afford no nourishment. In the better days of our country, even till the Revolution, "strong water," (for so distilled spirits were then called,) was comparatively little used; but our fathers were as active, vigorous and laborious, as the people now are, if not more so. This proves that ardent spirits are not necessary for those who labor. Efforts should be made to promote a complete change in the fashionable vice of giving ardent spirits to friends and visitors at social entertainments. This practice is a fatal complaisance, and is denounced by an inspired pen: "Wo unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest

him drunken also." The use of wine should also be abandoned, as well as that of ardent spirit. So long as the higher classes in society drink the former, the laboring classes will drink the latter. The practice of presenting spirituous liquors at funerals should be discountenanced. How highly improper it is, when paying our last offices of duty and respect to the remains of a deceased fellow mortal, to be thinking and conversing about death, judgment and eternity, over the rum bottle, or when the spirits are raised—not to heaven by the Spirit of God, but by deadly poison. The habit of furnishing exhilarating spirits at vendues, is highly reprehensible, and should be abandoned at once, for it is nothing less than bribery. It is done to lead, and it sometimes does lead, a person to give more for an article, than he would, when free from liquor, and in his sober moments. "Those who rise up early in the morning, that they may follow strong drink, and continue until wine inflame them," should be faithfully warned of their danger. The habit of taking a glass of bitters, or a dram in the morning, is very pernicious. It prepares those addicted to this practice to follow strong drink all the day. Such should be exhorted, (for it may be, that they are not callous to shame, or deaf to entreaty,) to forsake the way which leads down to the chambers of death, and to wage an exterminating warfare with the enemy to their property, morals, happiness, health, body and soul, and to prefer the pure water of life to the bowl of intoxication, and the never-ending felicities of heaven to brutal and short-lived pleasures.

Appendix H.

DISSERTATION IX.

INVOLUNTARY SERVITUDE.

WHATEVER may be the sins, which, at any time, are predominant in the community, the Christian will ever be disposed, not only to acknowledge their prevalence, but to point out, according to his ability and opportunity, their evil nature, tendency and consequences, and also to show the importance of reformation. Of all the sins that have ever obtained among civilized and Christian nations, no one is of a darker dye, or more abhorrent to the feelings of humanity, than that of slavery, or the subjection of one part of the community to the other, without the contract or consent of the party subjected. This subject, which, for the last thirty years, has produced so much interest among the different nations of Europe, and, within a few years past, excited so much attention in this country; and which is so absolutely and intimately connected with the present and future happiness or misery of millions of our race, must be deeply interesting to all who feel a sympathy for the degraded, oppressed and wretched African. And though we may not have been personally concerned in so bloody and horrid a work; yet it is proper, notwithstanding, that we should be enlightened on this subject. Some remarks will

now be made upon African slavery, it is hoped, with truly patriotic and Christian feelings. In the discussion of this subject an attempt will be made to show,

I. That all men are by nature equal and free.

II. That African slavery is unjust, sinful, and infamous.

III. That it is impolitic in a civil point of view. And,

IV. That all lawful and practicable measures should be adopted to put an end to this detestable crime.

I. It will now be attempted to show, that all men are by nature equal and free. The apostle tells us, that "God hath made of one blood all nations of men for to dwell on all the face of the earth." They have then the same Creator—God is their Maker. They have the same nature—all are "made of one blood." They have the same parentage—all are descended from the first human pair. This is agreeable both to tradition and Revelation. Consequently all men are by nature equal and free. This, it would seem, ought to be viewed as an axiom in the science of political government; for nothing can be more evident than that all men have by the very law of their nature an equal right to their lives, liberty and property. These are the birth-right of all mankind.

Upon these principles are founded the constitutions of government in our American Republic. In a declaration of the rights of the inhabitants of the Commonwealth of Massachusetts, it is asserted, "All men are born free and equal, and have certain natural, essential and inalienable rights; among which may be reckoned the right of enjoying and defending their lives and liberties; that of acquiring, possessing, and protecting property; in fine, that of seeking and obtaining their safety and happiness." In a declaration by the Representatives of the United States of America in Congress assembled in 1776 it is declared,

"We hold these truths to be self-evident, that
created equal; that they are endowed by the
with certain inalienable rights; that among the
liberty, and the pursuit of happiness." "The
(natural rights,) says Blackstone, "may be reduced to three
primary articles, the right of personal security, the right of
personal liberty, and the right of private property." The
preceding remarks respecting the native equality, freedom
and rights of mankind, apply with full force to the Afri-
cans, as well as to the Asiatics, Europeans, and Americans.
Let it not be said that the blacks on account of their
color are not descended from the same original stock as
the whites. It is agreeable to Scripture and general
acknowledgment, that Africa was at first peopled by Ham
and his descendants. From these, the present inhabitants,
generally speaking, have derived their origin. But a
question here arises: If the first inhabitants of the earth
were white, why are any of their posterity of a different
complexion? The reason of this most evidently is, cli-
mate and habits of living. These natural causes are
amply sufficient to account for this effect without attribut-
ing it to any miraculous interposition of God. This is
the opinion of Mr. Clarkson, Abbe Raynal, Dr. Mitchell,
Dr. Beattie, the late Dr. Smith, President of the College
of New Jersey, and many others of high distinction.
The color of the Africans was attributed by Aristotle,
Strabo, and most of the ancient philosophers, merely to
the heat of the sun. This view of the subject is strikingly
confirmed in the Jews. They have one acknowledged
descent, are scattered over the face of the whole earth,
and yet remain completely a distinct people from all the
rest of the world. And yet nothing is more certain than
that the English Jew is white, the Portuguese swarthy, the
Armenian olive, and the Arabian copper-colored. In
short, there appears to be as many species of Jews as

there are countries in which they reside. It is a known fact, that "the nations from Germany to Guinea have complexions of every shade from the fairest white to a jetty black." Hence may we not reasonably conclude that the great human family are children of the same original parents, and that the difference in their complexion arises only from climate and habits of living.

Here let it be remarked, that inequality in rank or station is necessary in society.

> "Order is heaven's first law, and this confest,
> Some are and must be greater than the rest."

Nevertheless in this there is no surrendry of life, liberty, or property. We maintain, that neither individuals nor governments have a right to sell or buy the lives or liberty of their own species; for these are neither purchasable, nor saleable. We condemn not that servitude which is founded on voluntary contract by the parties concerned, and is of temporary duration. This in the nature of governments and society must exist. But this is not slavery. Slavery may be defined, "an obligation to labor for the benefit of the master without the contract or consent of the servant." This never was, and never can be, right in the nature of things. From these considerations, does it not clearly appear that all mankind are by nature equal and free.

II. It is proposed to show, that African slavery is unjust, sinful, and infamous.

If all mankind, the blacks as well as the whites, are by nature equal and free, then the slavery of the former is as unlawful as that of the latter. The whites have no more right to enslave the blacks, than the blacks have to enslave the whites. In either case slavery is as really unjust, and wrong, as stealth, robbery, and murder. In no instance is

slavery just, except the subject of it has by his voluntary conduct forfeited his freedom. And in this respect, the loss of liberty rests on the same basis as the loss of life. One principle should govern in both cases. The slavery of the Africans then, is a criminal and outrageous violation of their natural rights. It involves the innocent in hopeless misery. It degrades to brutes beings possessed of rational and immortal powers. The children of slaves, generation after generation, are born and spend their whole earthly existence, deprived of that freedom, to which the God of nature has given them an equal right with the rest of their fellow creatures. Well might President Jefferson say in relation to the whole subject of slavery, "I tremble for my country when I reflect that God is just, and that his justice cannot sleep forever. The Almighty has no attribute which can take sides with us in this unrighteous work." The wickedness and hatefulness of slavery will appear by attending to the treatment of those in bondage. They are compelled to drag out their lives in toil and misery. Speaking of the African slaves, the philanthropic Cowper has justly characterized their cruel usage.

"Thus man devotes his brother and destroys,
And, worse than all, and most to be deplored,
As human nature's broadest, foulest blot,
Chains him, and tasks him, and exacts his sweat
With stripes, that mercy with a bleeding heart
Weeps when she sees inflicted on a beast."

Mr. Pitt, in his speech in the British Parliament, in favor of the abolition of the slave trade says, "Five hundred out of one thousand, who are obtained in this way, perish in this scene of horror; and are brought miserable victims to their graves. The remaining part of this wretched group are tainted, both in body and mind, covered with disease and infection, carrying with them

the seeds of pestilence and insurrection." Judge Story, in an address to a Circuit Court of the United States, upon the slave trade observes:—"It begins in corruption, and plunder, and kidnapping. It creates and stimulates unholy wars for the purpose of making captives. It desolates whole villages and provinces for the purpose of seizing the young, the feeble, the defenceless, and the innocent. It breaks down all the ties of parent, and children, and family, and country. It shuts up all sympathy for human suffering and sorrows. It manacles the inoffensive females and the starving infants. It forces the brave to untimely death, in defence of their humble homes and firesides, or drives them to despair and self-immolation. It stirs up the worst passions of the human soul, darkening the spirit of revenge, sharpening the greediness of avarice, brutalizing the selfish, envenoming the cruel, famishing the weak, and crushing to death the broken-hearted. This is but the beginning of the evils. Before the unhappy captives arrive at the destined market, where the traffic ends, one quarter part at least, in the ordinary course of events, perish in cold blood, under the inhuman or thoughtless treatment of their oppressors." Strong as these expressions may seem, and dark as is the coloring of this statement, it is short of the real calamities, inflicted by this traffic. All the wars that have desolated Africa for the last three centuries, have had their origin in the slave trade. The blood of thousands of her miserable children has stained her shores, or quenched the dying embers of her desolated towns, to glut the appetite of slave dealers. The ocean has received into its deep and silent bosom, thousands more who have perished from disease and want, during their passage from their native homes to the foreign colonies. I speak not from vague rumors or idle tales, but from authentic documents, and the known historical details of the traffic—a traffic that

carries away at least fifty thousand persons annually from their homes, and their families, and breaks the hearts, and buries the hopes, and extinguishes the happiness of more than double that number. "There is," as one of the greatest of modern statesmen has declared, "something of horror in it that surpasses all the bounds of imagination." Verily, slavery is repugnant to reason and Revelation, and intolerable to the tender sympathies of our nature. It is unjust, sinful, and infamous in the highest degree. And let us not repress the shameful acknowledgment, that the great receptacles of this unhappy race have been the West Indies, and the United States.

III. African slavery is impolitic, in a civil point of view. It depraves the morals of a people, discourages industry, diminishes the white population, and enfeebles the community where it exists.

Says Montesquieu, "It is not useful, either to the master or to the slave; to the latter, because he can do nothing by virtue; to the former, because he contracts with his slaves all sorts of evil habits, inures himself insensibly to neglect every moral virtue, and becomes proud, passionate, hard-hearted, violent, voluptuous and cruel." It banishes the noblest incentives to religion, hardens the heart, begets indolence, haughtiness, and a domineering spirit, and must therefore be detrimental to society. "Liberty and property," says Le Poivoire, "form the basis of abundance and good agriculture. I never observed it to flourish, where these rights of mankind were not firmly established. The earth which multiplies her productions with profusion under the hands of the free born laborer, seems to shrink into barrenness, under the sweat of the slave." Besides, in a warm climate, no person will labor for himself, who can make another labor for him. Consequently, a very small proportion of the

proprietors of slaves are ever seen to labor; though it is stated, that in Virginia a white man will do twice the work of a slave. It was Dr. Franklin's opinion, that the effect of slaves was the luxury, imbecility, and diminution of the whites. The late President Jefferson, though himself an inhabitant of a slave-holding State, and the possessor of numerous slaves, was opposed to slavery, and gave it as his opinion, that the blacks will ultimately be the sole possessors of the low country, and the whites be obliged to migrate to other regions. It is a fact, that the blacks multiply about one third faster than the whites, and in a number of the States, they are already half as numerous as the whites.* The increase of free citizens is an increase of the strength of the state. But not so in regard to the increase of slaves. They not only add nothing to the strength of the state, but actually diminish it in proportion to their number. Every slave is naturally an enemy to the state in which he is held in slavery, and wants only an opportunity to assist in its overthrow. And an enemy within a state is much more dangerous than one without it. There have been, and there continually will be insur-

* According to the census of 1830, there were colored people in the United States as follows:

	Free Blacks.	*Slaves.*		*Free Blacks.*	*Slaves.*
Maine,	1,207		Georgia,	2,483	217,470
New Hampshire,	623		Alabama,	1,541	117,294
Vermont,	885		Mississippi,	529	65,659
Massachusetts,	7,006		Louisiana,	16,753	109,631
Connecticut,	8,004	23	Tennessee,	4,513	142,382
Rhode Island,	3,565	14	Kentucky,	4,316	165,350
New York,	45,080	46	Ohio,	9,586	
New Jersey,	18,307	2,246	Indiana,	3,565	
Pennsylvania,	37,990	386	Missouri,	646	24,990
Delaware,	15,829	3,305	Arkansas,	138	4,578
Maryland,	52,942	102,878	Michigan,	253	27
Virginia,	47,102	469,724	Floridas,	340	15,500
North Carolina,	19,575	246,462	District of Columbia,	6,163	6,060
South Carolina,	7,915	315,665			

	Free.	*Slaves.*
Total,	319,476	2,010,572

There are now (1839) probably as many as two millions and a half.

rections by those held in bondage. Baneful then indeed, must slavery be in its tendency and effects, and consequently, extremely impolitic. Nevertheless, Africa was annually drained of not less probably than one hundred and fifty thousand of its inhabitants, for many years before the abolition of the slave trade. Even now, it is believed that sixty thousand are annually carried from Africa into the most cruel thraldom.

IV. It remains to show, that all lawful and practicable measures ought to be adopted to put an end to African slavery wherever it exists.

In the first place, there should be a total and immediate cessation of the slave trade. It is indeed already prohibited by law in all nations. Great Britain has denounced it as felony, and the United States as piracy, the punishment of which is death. We have, however, to regret that it is still carried on, and that there are those whose sensibilities are sufficiently blunted to every feeling of humanity, to allow them to engage in such a nefarious traffic. It appears from the most respectable authority, that 200,000 blacks were carried as slaves from Africa in 1821, though at this time there was no nation that tolerated this commerce in the blood and souls of men, except the petty kingdom of Portugal.* How long shall

* "Even to this day the peaceful villages of Africa are devastated; husbands and wives, parents and children, with a love towards each other as warm and pure as thrills in the breast of any European, are separated from each others arms forever. In the year 1822, there were shipped from Africa for the single city of Rio Janeiro, 31,240 negroes; and for the city of Bahia more than 8,000, swelling the Brazilian trade alone to the heart-sickening aggregate of about 40,000 persons, cruelly and treacherously torn from their homes and families, and doomed to a life of toilsome and hopeless servitude. In 1823 the number of persons thus introduced into the Brazilian ports, was nearly the same; certainly not less. In the first six months of the year 1824, the number of slaves brought into the port of Rio Janeiro was 16,563. By a recent official report from the same city, it appears, that the number of slaves imported into it in 1826 was 35,966, and that the number imported in 1827 was 41,384. According to a statement in the recent travels of Dr. Walsh in Brazil, the number imported in 1828

this inhuman traffic, which the laws of all nations prohibit, which policy rejects, justice condemns, and piety recoils at, be continued!

Though the entire abolition of slavery is to be sought; yet perhaps it cannot be effected with safety at once. Still every justifiable attempt is to be made towards liberating those held in bondage. The best probable measures to be adopted in effecting this end, are to free from their birth, those who hereafter shall be born of slave parents; and to grant manumissions as fast as prudence shall dictate. These plans for the abolition of slavery are already in some measure adopted. From a letter of Sir Alexander Johnstone, Chief Justice of Ceylon, to the late Dr. Samuel Worcester of Salem, Ms., it appears that all children of slave parents, born in that island, since the year 1816, are free. This measure he attributes to the introduction of Christianity. By a law of the Parliament of Great Britain, children born of slave parents, living within the jurisdiction of Great Britain and her colonies, shall by birth be free. This measure was advocated by Mr. Wilberforce and others, known for their philanthropic labors. May the time soon arrive, when the same method shall be adopted for the ultimate abolition of slavery in our own country, and over the whole world. A society, called "the African Institution," was formed in London in 1807, by a number of gentlemen of the

was 45,000.—Slave factories were not long since established in the immediate vicinity of the American colony of Liberia; and at the Gallinas (between Liberia and Sierra Leone) not less than 900 slaves were shipped in the summer of 1830, in the short space of three weeks. It appears from the statements of the Colonial Agent of Liberia, that in the year 1834, the coast of Western Africa was swarming with slave traders. In December of that year, a Spanish brig of three hundred tons, the Formidable, was captured off the mouth of the old Calabar river, which had on board seven hundred slaves. It is not easy to state with perfect precision, but the average number of enslaved Africans, violently torn away each year from their native country, may be estimated with much probability at not less than 75,000. Many persons who have been favorably situated to form a correct estimate, have placed the number as high as 100,000."—*Prof. Upham's Manual of Peace.*

most respectable character. This society has done much for the enlargement of the Colony established at Sierra Leone, by Granville Sharpe, in 1787. Its population is now between twenty and thirty thousand. Schools are established, and the arts and sciences are introduced among the inhabitants. Public worship is regularly maintained, and very generally observed by them.—There are other societies established in England for the melioration of the condition of African slaves, such as the Anti-Slavery Society, the Slave Conversion Society, the Negro Children Education Society, Ladies' Negro Slave Relief Society. The object of these institutions is such as their name naturally imports. In 1816, the American Colonization Society was formed. It is patronized by many of the leading civilians of our country, as well as many of the Christian community. This society has established a colony of free blacks in Africa, and called the place Liberia, that is, the land of freedom. Schools for the instruction of the blacks have been established. A newspaper is published at Monrovia, a place which contains about 1,200 inhabitants, and was named after the late President Monroe, who was a patron of this society. Four churches are organized in the town for public worship, and Sabbath Schools are instituted and well attended. Much good to ill-fated Africa is anticipated by many as the result of the formation of the Colonization Society. Other institutions exist for the benefit of the colored population of the United States. The American Anti-Slavery Society was formed in 1833, and commenced immediately its operations. Periodicals are established in various parts of the land, to enlighten the public mind, and arouse the conscience on this subject. Much good will be done in this way. The press should never cease to raise its voice like seven thunders in this cause of God and man, till slavery is swept from the face of the earth,

all men are free. Most awful and alarming is the consideration that, while so many efforts in this land are making for the melioration of the condition of the colored people and the abolition of slavery, any thing should be done to perpetuate the thraldom and wretchedness of this unfortunate portion of our race. The introduction of new States into the Union, with the permission of holding slaves, is a reproachful blot upon the history of our country, which can never be effaced! Shall we, who boast of liberty, from the cradle to the grave, who glory in our civil and religious freedom; and who now hold in absolute servitude more than two millions of our fellow creatures, by nature entitled to equal rights and privileges with ourselves, perform any act to entail this horrible work upon those that come after us! "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph." But to the honor of the New England States, and some others, be it told and remembered forever, that these disgraceful acts which open the way for the encouragement, enlargement and perpetuation of slavery, were ably and perseveringly opposed by their representatives most generally. The African slave trade and slavery, are enough to make heaven weep. Indescribable are the woes and horrors of those who are kidnapped, dragged from their native land, sold to the highest bidder, and detained in relentless servitude, expecting no release but by death, hoping for refuge only in that last sanctuary, "where the wicked cease from troubling, and the weary are at rest."

African slavery at the present time is exciting great interest in the public mind throughout the Christian world. Not till the nineteenth century have mankind learned, that God hath made of one blood all nations of men for

to dwell on all the face of the earth, and that they are by nature equal and free. We believe the day is not far distant when the enslaved children of Africa shall be emancipated:

"When negroes shall be blest,
Rank'd e'n as men, and men's just rights enjoy,
Be neither sold, nor purchased, nor oppress'd,
No grief shall wither, and no stripes destroy."

Slavery must vanish before the blessed influences of the religion of Jesus Christ. The rights and wrongs of Africa will be felt and redressed. In this glorious cause of freedom the names of Clarkson and Wilberforce in England, Gregoire in France, Humboldt in Germany, Galitzin in Russia, Franklin, Benezett, Mills and others in our own country, will not be forgotten, while memory loves to cherish the recollection of benevolent exertions in alleviating suffering humanity.—Praised be God! Oppressed and injured Africa is yet to see better and brighter days, for the mouth of the Lord hath spoken it. Ethiopia shall soon be raised from her state of degeneracy, and stretch out her hands unto God. The galling chains of African bondage shall be broken. The long degraded and cast off descendants of Ham shall arise and attain to an elevation and dignity, which will give them a rank among the polished nations of Europe and America. Where once echoed the classic story, and song, where once breathed the benign spirit of Christianity,—there again shall be found, the learned, the wise and the good.*

* The following are examples of what the Africans are capable of becoming.
"Hannibal, an African negro, who had received a good education, rose to the rank of lieutenant-general, and director of artillery, under Peter the Great, of Russia, in the beginning of the last century."
"Francis Williams, a negro, was born in Jamaica, about the close of the seventeenth century. He was sent to England, and there entered the University of Cambridge. After his return to Jamaica, he opened a school and taught Latin, and the Mathematics. He wrote many pieces in Latin verse, in which he discovered considerable talents."

Those who by many are now regarded as little above the ourang outang, shall ere long become qualified to minister at the holy altar, and to take distinguished parts in the halls of legislation, in the cabinet, and in the enterprises of benevolence and improvement. Things shall be reversed, and the change has already commenced. The arts and sciences begin to flourish, civilization is making rapid progress, Christianity is introduced among them,

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"Joseph Rachel, a free negro of Barbadoes, was another Howard. Having become rich by commerce, he devoted all his property to charitable uses, and spent much of his time in visiting prisons to relieve and reclaim the wretched tenants. He died in Bridgetown, in 1758."

"Antony William Amo was born in Guinea and brought to Europe, when very young. Under the patronage of the princess of Brunswick, he pursued his studies at Halle in Saxony and at Wittemburg, where he greatly distinguished himself by his talents and good conduct. In 1734, he took the degree of doctor in philosophy at the University of Wittemburg. Skilled in the knowledge of the Greek and Latin Languages, and 'having examined the systems of the ancients and moderns,' he delivered 'private lectures on philosophy,' with great acceptance."

"Thomas Fuller, a native of Africa, and a resident near Alexandria in the District of Columbia, though unable to read or write, excited surprize by the facility in which he performed the most difficult calculations. Being one day asked how many seconds a person had lived who was seventy years, seven months and seven days old, he answered in a minute and a half. On reckoning it after him a different result was obtained. 'Have you not forgotten the leap year?' says the negro. This omission was supplied and the number then agreed with his answer. When this account was given by the late Dr. Rush, Fuller was seventy years old."

"Phillis Wheatly, born in Africa in 1753, was torn from her country at the age of seven, and sold in 1761 to John Wheatly of Boston. Allowed to employ herself in study, she rapidly attained a knowledge of the Latin language. In 1772, at the age of nineteen, and still a slave, she published a little volume 'of religious and moral poetry, which contains thirty-nine pieces;' and has run through several editions in England and the United States. She obtained her freedom in 1775, and died in 1780."

"James Derham, born in 1767, was formerly a slave in Philadelphia. In 1788, at the age of twenty-one, he became the most distinguished physician at New Orleans. 'I conversed with him on medicine,' says Dr. Rush, 'and found him very learned. I thought I could give him information concerning the treatment of diseases, but I learned much from him.'"

"Christophe, the present king of Hayti, has risen from slavery to a throne, and has displayed great energy of character."

"Paul Cuffe was born on one of the Elizabeth Islands, near New Bedford, in the county of Bristol and State of Massachusetts, in 1759. His father was a native of Africa, and once a slave. His mother was one of the aborigines of America. By industry and enterprize, guided by an uncommon share of 'plain sense and practical wisdom,' he arose from poverty to opulence. He was largely concerned in navigation, and in many voyages, particularly to Russia, England, Africa, the West Indies, and the Southern States, commanded his own vessel. A man of sterling integrity and active benevolence, of modest and dignified manners. He was known

and the frown of Omnipotence upon the Cushites is turning into a smile. These things augur well. The tears, woes, and blood, of the enslaved and oppressed will not plead in vain. Their cause, so humane, so imperative, so glorious, may Christendom advocate by her whole influence, till Africa's children shall embrace the faith and imbibe the spirit of the gospel of Christ. Then will the Spirit make them free, and they shall be free indeed.

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and honored by persons of the first respectability in England and the United States. Few, it has been said, could remain long in his presence, without forgetting their prejudice against color, and feeling their hearts expand with juster sentiments towards the most injured portion of the human family. For the last twenty years his mind was chiefly occupied with the interests of his African brethren. With a view to their improvement he made a voyage to Africa and England in 1811, in a vessel of his own, commanded by his nephew Thomas Wainer. In 1815 he carried out to Sierra Leone nine African families, consisting of thirty-eight persons at an expense to himself of more than three thousand dollars. He died September 7, 1817, leaving an estate valued at $20,000. He left three brothers in Massachusetts, all 'independent farmers,' and three sisters, who preside over their families with propriety and reputation."—*Rev. Dr. Griffin's Plea for Africa.*

Appendix I.

DISSERTATION X.

RELIGIOUS IMPROVEMENT OF SEAMEN.

"THEY that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep. For he commandeth and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heavens, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. He maketh the storm a calm, so that the waves thereof are still. Then they are glad because they be quiet, so he bringeth them into their desired haven." Such are often the dangers, fearfulness, and deliverance of mariners, when tempest-tossed upon the ocean. The world of waters is frequently in dreadful agitation. Then it is that seamen are in tremendous peril; that they witness scenes most sublime and awful; and that they become dismayed, and their soul is melted because of trouble. In such scenes, which try men's souls, they need the support of religion. And if there is within them a heart to pray, they will cry unto the Lord in their distress, and

He whom the winds and the sea obey, will, with the voice of authority, command—"Peace, be still."

I. Seamen peculiarly need religion.

They need religion in common with other men, as this alone sanctifies and saves the soul; as this alone will render them happy in the life that now is, and in that which is to come. But they peculiarly need religion,

1. Because of their great exposure to temptations.

This exposure arises from their condition of life, they being almost literally,

> "Outcasts from God, and scatter'd wide
> To every country under heaven."

By the very circumstances of their employment, they are banished from their kindred, friends, and the better part of community, and compelled to associate with those, who are the mere dregs of society, exposed to all kinds of vices and all kinds of temptations. They, therefore, peculiarly need religion to guard them from unhallowed allurements, to preserve them from the devices of Satan and evil men, and from the way to hell, going down to the chambers of death.

2. Seamen peculiarly need religion, because of their hardships and exposure to dangers.

At times, their labors are abundant, and their hardships are great. Their exposure to danger is most imminent. They are in deaths oft—in perils of waters, in perils of the sea, in weariness and painfulness, in watchings often. In seasons of tempests, "they mount up to the heavens, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end." Under such trials, sailors need religion to sustain them. Nothing but this will support the fainting heart, calm the agitated

soul, and render it submissive to the will of Heaven. How peculiarly necessary then is religion in the present life to the tempest-tossed mariner!

II. Efforts should be made to impart to seamen the blessings of the gospel.

1. One motive to effort is, that without religion they must perish forever. They are sick unto eternal death, unless restored by an Almighty Arm. Sin is the malady of their souls. They need, therefore, the balm of Gilead and the Physician there. No other remedy, no other physician is to be found. Here is an antidote for every poison, a balm for every wound—sins may be forgiven, souls may be sanctified, hell may be escaped, and heaven may be obtained. Those who "do business in great waters" can be converted as well as others. It is not true, as some have remarked, that "sailors, do what you will for them, will be sailors still, and you may as well labor with a main-mast to produce a moral change, as with a sailor." Many seamen have been converted to the faith as it is in Jesus; and were the means of grace properly employed in respect to them, multitudes would be brought into the kingdom of God. They are men susceptible of strong emotions, generous in their character, tender in their feelings, and as likely to be affected, renovated and saved by the gospel faithfully dispensed, as any other class of people, equally exposed to sin and temptation. This renovation and sanctification they must experience, or never be admitted to the haven of eternal rest. And the salvation of such men is as important to them, and, for aught we know, as valuable in the eyes of Christ who died for their redemption, as is that of the wealthy or honorable.

2. Efforts should be made for the salvation of seamen, on account of their number and importance. According

to the best calculation, there are in the United States 100,000,* and in Great Britain 500,000 seamen. In different parts of the world there are probably more than 3,000,000. The number of sailors on the sea shores of the four quarters of the globe, and on the islands of the seas, and on the navigable rivers, canals, and lakes, is immense. It is thought by some that the water population, including all the families and persons connected with the shipping and boating, must be one-fourth part of the whole mass of the human race. How important this class of the community in respect to numbers! how important in respect to their occupation and influence! They are a "bulwark of defence to the liberties of the country" for which they act. "It is also most manifestly true, that we depend on them for most of our luxuries, and for many of the necessaries of life. Look upon our tables and then into our wardrobes, and see how many articles we can discover there, which has been provided for our comfort or convenience by the sailor's toils, privations and sufferings. Some of these very articles may have come to our convenience at no less expense to some poor sailor than the loss of his life, and to his family, the loss of a husband and a father." Surely then, seamen are worthy of respectful regard, and should have the prayers and efforts of Christians on behalf of their conversion and salvation.

3. The influence of seamen on those around them is another reason, why efforts should be made to impart to

* The number of seamen, including officers, requisite to navigate vessels averaging about 100 tons burthen, may be estimated fairly at about six men for the hundred tons in the foreign trade, four in the coasting trade, and thirteen in the fisheries. An examination of the tonage in the United States in various departments, and applying the above calculations, will give about the following numbers of men. In the foreign trade, 50,000; in the coasting trade, in vessels of nearly or over 100 tons burthen, 25,000; in coasting vessels of less than 50 tons burthen, 5,000; in the cod fishery, 10,000; in the whale fishery, 5,000; in steam vessels, 1,000; in the United States' navy, 6,000. These numbers, though not made with perfect accuracy, are thought not to be exaggerated. They give a total of 102,000 men.—*Report of the Seamen's Friend Society for* 1832.

them the gospel of Christ. By sympathy, precept, and example, mankind are affected by those with whom they associate. If their influence in these respects is good, happy will be the result. Christians, by associating with sinners, may convert them from their evil ways, and save their souls from everlasting death. But "evil communications corrupt good manners." "One sinner destroyeth much good." Now seamen mingle with a vast multitude of people, and their influence must either be hurtful or salutary. This will depend upon the character they possess. If they are vicious, their influence will be deleterious; if pious, beneficial. How important, then, that seamen should possess religion, and commend it by their holy deportment to all with whom they are associated in life.

4. Efforts should be made to convert seamen, from the consideration, that, in an important sense, they are to be the carriers of the gospel to the islands of the seas and to the ends of the earth.

This fact is agreeable to prediction. Says the prophet Isaiah, "Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of the Lord thy God, and to the Holy One of Israel because he hath glorified thee." Dr. Scott in his Commentary thus remarks on this passage, "This prediction will be accomplished when Christians shall unanimously agree to make commerce and navigation subservient to the preaching of the gospel in every country with which they trade." Then swift messengers of salvation will be sent in vessels on every sea. Mariners will convey Missionaries to every heathen land and clime. The merchandise of our Tyres shall be holiness to the Lord. "It shall not be treasured nor laid up; for their mechandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable

clothing." "The daughter of Tyre shall be there with a gift, even the rich among the people, shall entreat thy favor." Contributions will be made by all commercial men for the benefit of the church. "Even the richest among the nations in due time will submit to the Messiah, consecrate their wealth to him, and court the friendship, and desire the prayers of the church." Seamen are to have a very important part in preaching the gospel to every creature under heaven. Their conversion "is intimately connected with the prosperity of missions abroad, and the salvation of the heathen. No missionaries could be sent to the 'Islands of the sea,' or to the 'far distant coasts,' without seamen, nor could any supplies be sent to them, neither any returns be received from them, without the same aid. Indeed, communication of every kind would be entirely and forever cut off between us and them, were there none to traverse the pathless ocean. It would, also, be some alleviation to the sufferings of the missionaries, and soften many of the pangs which they feel on leaving their friends, their homes, and their firesides, to go to an unknown country and among a people of an unknown tongue, to preach the salvation of Christ, could they find in every sailor a Christian brother, instead of a thoughtless, blaspheming sinner, as is now too often the case. And how greatly would their burdens be lightened on their arrival among the heathen, could they find in every seaman a helper in the work of the Lord, instead of an enemy, to waste and destroy! It is certainly and obviously true, that sailors, if generally pious, would be among the most active and powerful auxiliaries to foreign missions. But, generally vicious, and abandoned, as they now are, they throw innumerable and constant hindrances in the way of their progress, and do more to prejudice the minds of the heathen against the Christian religion, than all other men combined." Say the

missionaries in addressing Christians, "If you wish the gospel extensively to prevail among the heathen, convert your seamen, for they now pull down, as fast as your missionaries can build up." Great efforts then should be unceasingly made for the conversion and sanctification of this class of people.

III. Some methods will now be mentioned, which ought to be adopted for the spiritual benefit of seamen.

They should be furnished with Bibles and other religious books. When on long voyages, they have much leisure time. This might be spent to good advantage in reading. By occupying their vacant hours in this way, there would be a prevention of many bad practices, common among sailors, even while "ploughing the mighty deep." A very large proportion of them are now addicted to spending these hours in idleness and gambling. Every mariner, therefore, should have in his chest a copy of the sacred Scriptures, a hymn book, and a bundle of tracts. The Rev. Charles Buck, in his Anecdotes, records the following interesting occurrences: A worthy officer, not long since assembled all his men in the cabin, and stating the critical situation of his country, proposed to them the contribution of ten days' pay as a free-will offering to the necessities of their country. This being cheerfully agreed to, he presented each of them with a Bible, desiring them to preserve it carefully, adding, "It will instruct you to fear God, honor the king, and love your country." Were every officer to do likewise, what good might we not expect!—A minister, meeting with some sailors who appeared to be serious, asked them if there were any more on board, who were of the same opinion of themselves. "Yes sir," said one of them, "there are several of us who, when opportunity offers, meet for reading and prayer, and we hope there are six

of us who are truly changed, who were all vile sinners two years ago, but have been taught to love God by reading the Bible." What an encouragement is this to distribute Bibles among sailors! The following testimony to the utility of the Bible among seamen, given by a ship-master, and published in the "Call from the Ocean," is worth a thousand arguments. "Every thing goes as it ought, when the Bible is regarded by the crew; the duty is cheerfully done, the owner's property is more safe, and all is smooth and pleasant." The same may be said of other religious books, so far as they are read, and have the desired effects upon the faith and lives of seamen. It is said of Lord Nelson, who was the pride of the British navy, that he always carried with him a Bible as a cabin companion. Let every seaman do the same, and take it as his guide, and seldom should we hear of shipwrecks and sea disasters. The character and condition of seamen would be changed, and a new face of things be put upon a seafaring life.

Another method to be adopted for the spiritual benefit of seamen, is, furnishing them with the ordinances of the gospel. There should be in every port of any considerable magnitude, a mariner's chapel, on which the Bethel flag should be hoisted, and a preacher be set apart for the dispensation of the gospel. This is indispensable. "In all large cities and seaports, they could not be accommodated in the ordinary churches, were they disposed to mingle with other congregations; but from the long and habitual neglect which they have received, they are not disposed to do it. Many have often made the attempt and failed, because in most city congregations, it would be disgraceful to suffer, 'Jack with his roundabout,' to sit with polite and genteel people. This the sailor knows, and he despises to intrude himself, where he is not wanted. There is this universal fact, with all the seamen's peculiarities of habit,

of dress, of dialect, and even their modes of thinking, which makes it necessary to furnish a place of worship for them." Where it can be done, churches should be organized. Such have been formed in Boston, Philadelphia, and elsewhere, with good advantage.

Stated prayer meetings should be established on behalf of seamen, that Christians may unitedly pray, that "the abundance of the sea" may be converted to God, and that he may become "the confidence of them that are afar off, upon the seas."

The establishment of religious libraries, would be very beneficial to seamen. There should be a depository of books and tracts, connected with the religious society established for sailors, in every maritime place. Such libraries have been formed in some ports with manifest good effects.

Temperance Societies should be organized. The plan of total abstinence from ardent spirit, has been adopted by many, whose home is upon the mighty deep. The time was, when the use of spirituous liquors was general among them. All partook of them, and many to intoxication. Intemperance held dominion over the sea, and awful disasters followed. There was great waste of property, and great destruction of human life. But a new era has commenced. A reformation has begun. Quite a number of vessels are now navigated upon the temperance plan. The crew is shipped on condition of total abstinence from the use of ardent spirit. Merchants have begun to realize the importance of this measure, and to ascertain, that voyages performed with this restriction are attended with much less hazard.* It is hoped the time is

* The following account is taken from the Albany Argus of Dec., 1831.

"The insurance offices in New York and Albany, readily deducted five per cent. from the amount of premium usually charged for such voyages, in consequence of the absence of distilled spirits from on board, making a difference of about $100 in a common whaling ship, and this amount added to the amount saved in the cost of the usual supply of spirit, will make between three and four hundred dollars."

not far distant, when every vessel, that is wafted upon the ocean, shall sail unencumbered with this liquid poison, either as a part of its freight, or as used by the crew.— Intimately connected with their temperance reformation, are good boarding-houses for seamen while on shore. Till recently, the accommodations for sailors have been extremely unpleasant and immoral in their effects. Their "boarding-houses," says one well acquainted with them, "nearly without exception, have been retailing dram-shops; which is enough to make them the nurseries of almost every species of vice. To an alarming extent they have been the patrons of gambling, profane swearing, dissipation, fraud and lewdness. In such houses the sailor ordinarily must board when on shore, because there are few of any other description, into which he can be admitted. Often have we been told by sailors, when somewhat serious about their future destiny, that they could not become religious in their boarding-houses. 'Show us,' say they, 'a house where we can go and find pious shipmates, and landlords who will care for us, and then we will attend to religion; but as soon as we get home, our mess-mates, and the landlord, are ready to board us at once, and we cannot think seriously, or even pray for the salvation of our souls.' It is therefore important, and indispensable, if we wish to do these men good, and make them virtuous, honorable and happy, that boarding-houses of a different character be immediately provided for them,—houses where they may enjoy some of the common privileges of morality and religion."

IV. The prospects of seamen are brightening, and indicate that a better day awaits them.

The time has been, when intemperance, debauchery, profaneness, and vice of every nature and deformity, characterized their conduct. The New Sailor's Magazine,

published in London, gives the following description of their associations. "The overflowings of female depravity in East London, had for years attracted the attention of the friends of sea and river men, in their various exertions and observations. The host of harlots in Leadenhall Street, Rosemary Lane, White Chapel, Mill Yard, Cable Street, East Smithfield, Commercial Road, Ratcliffe Highways, Wapping, Shadwell, Stepney, Limehouse and Blackwell, presented a most terrific and apalling scene. Here depravity had cast thousands of its most degraded, abandoned and infernal victims, and here, the market of female infamy from the host of sailors daily arriving, flourished to an astounding degree of profit, so that no day was suffered to pass, without adding fresh victims, or supplying the constant vacancies made by disease and death." Says one who has long been familiar with seamen and their habits, when at sea and in port: "As to any thing like correct and spiritual conceptions of God, I affirm with the coolest deliberation, that the Jew and the Turk are vastly better informed, than were thousands of our seamen, when I was afloat; and as to any thing like a scriptural knowledge of the Saviour, as made known in the gospel, the very savage Hottentots, in the wilds of Africa, know as much as thousands of British seamen. Some, indeed, could, and did read, but what did they read? Books, smuggled on board, and sold at enormous prices, and purchased with avidity,—such as never dare to see the face of day in our land; books of such superlative abomination, and which seemed to be the finishing stroke of Satan to debase and pollute the reader." Speaking of the sailor, the Rev. R. Marks observes, "From the moment his vessel enters into port, he is surrounded by a set of men called crimps, who keep public, lodging, and boarding-houses, of a description which would suit the cities of Sodom and Gomorrah. These wretches, with the vile

women they bring in their train, carry the irresistible bait of liquor and good cheer; advance a little money for present use; invite the weather beaten voyager to their quarters; keep him in the commission of every sin, and every excess, until he has received his hard-earned pay; then, stupify his every sense with liquor; rob him of his wages, and often strip him of his only jacket, and cast him out of doors, and leave him ruined in his circumstances, and half destroyed in his constitution, to shift for himself as he can;—to procure another ship, and again to encounter all the dangers and privations of the sea, or to die with cold, and hunger, and disease in the street, and often with his expiring breath, he implores a curse on his country and his fellow creatures." Happy would it be, if this description of character and condition, was applicable to British seamen only! There is reason to fear that it too exactly describes the most of those, who have traversed in years past "the mighty deep."

But such will not always be the character and state of seamen. What is now anticipated in regard to their reformation, we trust will be realized. "The abundance of the sea shall be converted to God." "The mouth of the Lord hath spoken it." Great efforts are now making to establish a Seaman's Meeting in every port in Christendom. The good already accomplished, has amply repaid for the treasure and toil expended. Divine worship is now statedly or occasionally maintained at "Gibralter, Malta, Leghorn, Constantinople, Cephalonia, Alexandria, the coast of Africa, the Cape of Good Hope, the islands of the Indian Seas, the West Indies and the Pacific Ocean, and at Madras, Calcutta, and Whampoa, the anchorage of East India ships near Canton, in China, and at Valparaiso, Rio Janeiro, New Orleans, in the Gulf of Florida, and along the whole line of coast of the United States, and in British North America, at Canada, and at

St. John's, and Bermudas, and at Greenland, in Davis' Straits, and Baffin's Bay, and at Archangel, Chroninsburg, Copenhagen, Cronstadt and Memel, and at Hamburg, Havre de Grace, Cherbourg, Bourdeaux, Cadiz and Le Bois." Such are the blessed effects of Christian effort. Marine Bible Societies also are established for the purpose of furnishing every destitute sailor with the word of life.

Religious libraries are set up to provide seamen, while on shore, with books adapted to improve their understanding and heart.

Temperance Societies have been formed among them, and have already done much good.

Boarding houses of good accommodations and character, may now be found in almost every port.

Register-offices are opened, and books of records are kept for the benefit of those who "do business in the great waters." In this way, impostures will be discovered, and the iniquitous will be detected. Every worthy seaman will have his name recorded, his boarding-place or place of residence designated, and when he leaves a port, a letter of introduction will be given him to some respectable individual or individuals in the port to which he is bound.

And it is hoped, that ere long, institutions for savings, or Savings' Banks, will be established, in which treasures may be laid up, consecrated to Christ and the church, by those who see the wonders of God in the deep, and experience deliverance from their distresses. In every seaport, sailors should have a place of deposit for their surplus funds. The very fact of there being such a place, would turn their attention to the subject, and perhaps induce them to lay by some of their earnings to a future day of want, and to exercise greater economy in their pecuniary expenses.

Let all these methods be adopted for the temporal and spiritual benefit of mariners, and their condition would

soon be vastly improved. Till recently, the Christian community have been totally regardless of mariners. But they will no longer be neglected. The sympathies of Christians are awake towards those who "tempt the dangers of the sea," and it shall no longer be said, that "no man careth for their souls." Every difficulty in the way of their reformation must be surmounted; drafts for their benefit must be drawn upon the charities of Christians. Prayers must be offered for them, that the Most High would "set his hand in the sea, and his right hand in the waters," that poor, wretched sailors might "sing for the majesty of the Lord, and cry aloud from the sea." When these methods shall be adopted and prosecuted with zeal, the tribe of Zebulon, which dwells at the haven of the sea, and is for a haven of ships, shall be converted to the cross of Christ.

Those, whose business lay upon the waters, were among the earliest converts to the gospel; were the first followers and missionaries of Christ. They became fishers of men, having learned to cast the gospel net. One who had followed the seas, preached on the day of Pentecost in Jerusalem, and three thousand were converted. Who then will not labor for this portion of their fellow men! In reference to their salvation, the injunctions of Scripture forcibly apply, "Whatsoever thine hand findeth to do, do it with thy might." "That thou doest, do quickly." "I must work the works of Him that sent me, while it is day, for the night cometh when no man can work." "The dead praise thee not, they that are in the grave, cannot celebrate thee." Let us then be up and doing; for time does not stop, death does not tarry. While we delay, souls perish—heaven mourns—hell triumphs.

DISSERTATION XI.

REFORMATION OF PRISONERS.

Compassion for the poor, the wretched and the lost, was a prominent trait in the character of Christ. It was this which induced him to leave the realms of light and glory, and submit to a life of toil and suffering, and even to death itself. And so essential to the Christian character did he regard this virtue, that he enjoined it upon his followers as a distinguishing proof of the reality and sincerity of their profession. Not that impenitent sinners never perform acts of compassion, but that true believers will not fail, prevailingly, to do it as opportunity presents. In seeking out objects of commiseration, and in relieving their necessities, Christians imitate the merciful example of their divine Master, "who went about doing good," and thus enjoy the delightful satisfaction of imparting happiness, and secure for themselves an eternal crown of glory. Of the different objects of this description presented to the Christian community, prisoners are among the most prominent, and deserve the sympathetic consideration of the philanthropic.

I. Let us take a view of the number of prisoners.

In this, our estimate must necessarily be imperfect,

though it is sufficiently accurate to form a general view. The number comparatively is great. In the United States, the average number of persons constantly in prison is supposed to be about ten thousand, and the whole number annually incarcerated about one hundred thousand. "The whole number of prisoners in the Penitentiaries in the United States," in the year 1826, "was about three thousand five hundred, of whom one-third part at least were in the State of New York, one-sixth part in Pennsylvania; and one-tenth part in Massachusetts." In some of the States, there are no Penitentiaries. Consequently, the above calculation relates only to those States, where they exist. "It appears," says the First Report of the Prison Discipline Society, "from a careful examination of authentic documents, that the whole number of convicts, who have been condemned in the Penitentiaries in the last twenty years, is about twenty thousand; and from the best estimate which we are able to make, about six thousand of them are now abroad in society." If such is the number of prisoners in the United States, where the condition of the lower classes in society is better, perhaps, than in any other country, what must be the number of convicts throughout the world! The mind revolts at the affecting thought that such multitudes are arrested by the arm of justice, and thown into prisons, those seminaries of vice, degradation, and ruin.

II. The wretched condition of prisoners demands our attention.

Their wretchedness is of two kinds, mental and corporal. In prisons are found the most unutterable abominations. The mind is debased, the heart is hardened, the affections are brutalized, the conscience is seared. This is characteristically true of those who are imprisoned for

crime. Till recently all the arts of vice were practised in Prisons, these nurseries of sin and infamy. All that was heard, seen, or done, had a demoralizing effect. Idleness, gambling, fraud, counterfeiting, stealth, profaneness, lasciviousness, blasphemy, wrath, consciousness of degradation, and hopelessness of retrieving character prevailed. There the arts of villainy were learned in perfection; evil communications corrupted and destroyed. There was the gate of hell. The county jails were schools of vice, training up subjects for the State Prisons; and the State Prisons were peopling the regions of despair with the most practised fiends. It is said in a Report concerning the State Prison in New Jersey, there is "a combination of men in Prison, called the *staunch gang*. They will lie, and swear to it; they will steal provision, and carry it off; they will lurk in the kitchen, and steal other men's provisions; they will threaten each other's lives; they will make dirks; they will lie, steal and gamble; they will make their own cards. They have rules by which they are bound to each other. They will not tell of each other, if they do they will beat the informer. One had been known to stab another. They consider him a traitor who informs of their evil deeds." How awfully depraved! Such generally speaking was the spiritual wretchedness of the convicts of our State Prisons, before the reformation commenced in 1824.

But these are not the only evils to which those immured within the strong holds of justice are exposed. There is also bodily suffering, arising from mal-treatment. The Prisons have been badly constructed. It would seem that it was formerly supposed, that prisoners were not subject to the laws of nature as other men are; that it was not necessary for them in order to support life, to be constantly receiving fresh supplies of air. Accordingly, Prisons have been erected not having this accommodation

in view. In some, their apartments are without windows, chimnies or pipes, or any other place for the admission of air, except a small orifice in the door," and even this in some instances has been wanting. The consequence was that prisoners have been found apparently lifeless, who, upon being brought into fresh air, have revived. Cleanliness has been so much disregarded, in the construction and management of Prisons, that in some instances visitors have been scarcely able to breathe, and have even been affected as by the reception of an emetic, when entering some of the apartments. What then must be the condition of those who are for years not permitted to go out of these places of filth! Water has not only been unprovided in sufficient quantities for bathing, but there has been a want of it for washing their clothes, hands, and face, indeed sometimes for quenching thirst. In some Prisons no place has been provided for the sick and lunatic. In many instances the former have been found lying on a stone floor, destitute of covering and medicines, and exposed to the uncouth laughter, and heart-rending curses of their negligent companions; and the latter have been permitted to drag out their unfortunate existence without hope to their friends of ever recovering their reason, one of Heaven's best gifts. Says a Report of the State Prison in New Jersey, "Solitary confinement, and scanty allowance of bread with cold water, is much used. The period of time not unfrequently extends to twenty and thirty days, and this too in the winter season, in cells warmed by no fire. The suffering in these circumstances is intense; the convicts lose their flesh and strength, and frequently their health; they are sometimes so far broken down as to be unable to work when they are discharged into the yard, and to require nearly as much time in the hospital to recruit them, as they have had in the cells to break them down." The object of prison discipline as it has heretofore existed, seems to have been

simply to inflict punishment on the individuals imprisoned, or rather to exercise a sort of revenge on them, without any regard to producing reformation in them,)and a consciousness of accountability to society and to God, or of securing the community from repeated depredations. (There was no separation of prisoners at night,) when, instead of devising and practising arts of mishief, they might be left alone to feel the stings of conscience, and to make resolutions of amendment. (Indeed, there has not been so much as a classification of these wretched beings. In some instances, males and females, old and young, condemned and uncondemned, blacks and whites, debtors and criminals, have been found crowded together.) The result has been the prostration of all moral sense in the young, and inter-communication of the knowledge of wickedness among the skilful, and an abandonment of the less guilty, producing in them despair of ever being reinstated in society, and compelling them to take up with the vile arts of the pickpocket, the counterfeiter, and the murderer. ("The crowded night rooms; the one thousand debtors annually, and the one thousand criminals and vagrants; the men and the women; the old men and the black boys; the idiots, the lunatics and the drunkards; all confined in two buildings at night, and on the Sabbath, in which there can be no separation, and no effectual supervision or restraint, to prevent gambling and falsehood, profane swearing and lascivious conversation, wrath, strife, backbiting and revenge;—this was the state of things" in Leverett Street Jail, Boston, as described in the Sixth Report of the Prison Discipline Society.)—The employment of prisoners in many instances has been such as to require the exercise of the physical powers only, and thus wholly to unqualify them for the business of life, when they should again be restored to society. Now what condition is more wretched, than that in which life is exposed, to

say nothing of stripes, and dungeons, and tortures, and in which no opportunity is allowed the guilty for meditation, repentance and resolutions of reform, and in which also the young, and, the comparatively innocent, are under the necessity of learning and practising the arts of sin.

Such has been the wretched condition of those who have been incarcerated, not in infidel and uninformed nations, as those of the Barbary States, of Turkey, and of the most ancient and heathen countries; but of the two most Christianized and enlightened nations of the earth in modern times. These furnish sad instances of wretchedness enough to excite the compassion of the hardest heart, and induce to the most self-denying, assiduous labors, and the most liberal charity. Nor in delineating this picture of suffering, are we compelled to exhibit instances of a few individuals only, whom greater guilt, or an unusual train of circumstances, or uncontrollable necessity has rendered more conspicuous in misery; it is a whole system of wretchedness which duty compels us to represent, devised by what has been regarded the wisdom of legislation—a system which has included, till the late benevolent efforts of Prison Discipline Societies, the whole class of prisoners; the guilty of every degree, those only suspected of guilt, the poor, the lunatic, the old and young, male and female.

III. The duty of exercising compassion towards prisoners will now be considered.

This compassion should not be a latent principle merely, but an active, glowing principle, carried out in deeds of mercy.

1. Here let it be remarked, that prisoners are capable of being reformed.

The experiments made in some of our Prisons satisfactorily prove this. Where prison discipline has been properly

maintained, there have been the fewest recommittals. This is in consequence of the reformation of those, who are discharged, as may be seen by recuring to facts. "Of one hundred and sixty, who had left the Prison at Auburn within a certain period, one hundred and twelve are described as decidedly steady and industrious, or very greatly improved, and twelve as somewhat reformed." In the State Prison of New Hampshire, where discipline has been strictly observed, and religious instruction given, the number of the prisoners was reduced, in the year 1828, to 48. This encouraging fact is attributable no doubt, in a good degree to the wise and religious government of the prisoners. It has now become a familiar remark, that none are too bad to be reformed, and daily observation confirms this truth.) Some remarks contained in a Report of the Rev. Jonathan Dickerson, Chaplain of the Prison at Sing Sing, are in point. "During the past year, the power of divine truth has evidently seized the minds and consciences of not a few, in a signal manner, and made them tremble, in view of obligations which they never before realized, and feel as convicts before God, condemned at the bar of Infinite Justice. In cases of this kind, the attention has not only been called up to the particular crime for which they stand convicted, but perhaps to a thousand of equal and some of greater guilt; the whole life is brought up in array before the mind. It may readily be conceived that here is presented an overwhelming scene as matter for repentance, and much to be forgiven." Some of them it is remarked have entertained a hope, professed religion, and maintained a consistent deportment.

2. The temporal and spiritual welfare of prisoners urge to the duty of exercising compassion towards them.

Their wretchedness, bodily and mental, is deplorable; and their prospects for eternity most awful. They are miserable within and without. To them forcibly applies

the declaration of the Prophet Isaiah, "The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt." "There is no peace, saith my God, to the wicked." This unhappy class of beings are exiled from society, and deprived of social endearments and enjoyments. While unreformed, there is nothing to render them happy in body or mind, either for time or for eternity. They have no spiritual joy or hope in life, no refuge in affliction, no present help in trouble. And remaining in their sins, they will have no rod and staff to comfort them in death, no faith to give them the victory, no surety at the bar of judgment, no Almighty Saviour to deliver them from hell and raise them to heaven. So far as they have any just views of their future state, there is to them a "certain fearful looking for of judgment, and fiery indignation which shall devour the adversaries."

Such is the dreadful condition of prisoners, and it is the part of compassion to seek their reformation. Their temporal and spiritual well-being, the good of society and the glory of God, demand efforts on their behalf. And there is the greatest encouragement to make efforts. Success has attended every exertion to promote their spiritual benefit. Says Dr. Butler, in a letter written by him while in the Penitentiary in Georgia, speaking of himself and the Rev. Mr. Worcester, "When we came here, the most universal opinion among the convicts was, that no one could maintain a Christian character in the Penitentiary. And those who appeared very friendly towards us said, that our attempt to instruct their fellow prisoners was like casting pearls before swine. Profaneness and filthy conversation were on the lips of every one. Our seasons of evening worship were generally disturbed by talking and laughing. But now how changed! Comparatively speaking, there is but little profanity, and our seasons of evening worship are now as solemn as the awakened worship of the conference

room. Those who said a religious character could not be maintained here, stand aghast, though some of them revile. Two weeks ago, Dr. Brown and Mr. Hoyt preached to us, and Dr. Brown again the Tuesday morning following. Much feeling was manifested by the preacher and hearers. To-day a Christian class was organized—not for Methodist, Presbyterian or Baptist purposes, but for the purpose of serving the Lord. All who were determined to serve the Lord, were requested to come forward and have their names registered. Twenty-five, including Mr. Worcester and myself, came forward and there publicly engaged to serve the Lord; others with deep feeling kept back, thinking they had not sufficiently considered the subject. The individuals of that class will probably be conversed with separately, and the feelings of each ascertained. Nearly one-third of the convicts belong to the class. Surely it is a day of wonders. The Lord can bring good out of evil, light out of darkness; make the wrath of man to praise him, and restrain the remainder."

3. The duty of exercising compassion for prisoners is taught in the Scriptures.

"Go ye into all the world, and preach the gospel to every creature," said the Saviour to his disciples. It is duty then, to impart Christian instruction to all men. Prisoners must be embraced in this comprehensive injunction. In compassion to their souls, the word of life should be faithfully dispensed to them. "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble." The Psalmist here extolleth that disposition of mind, which leads a person to relieve suffering and distress. Job could confidently affirm, in commendation of himself, that "when the ear heard him, then it blessed him, and when the eye saw him, it gave witness to him, because he delivered the poor that cried, and the fatherless, and him that had none to help him." He attested that it was a

principal object with him to redress the wrongs and grievances of the widow, the orphan, and the destitute; by which he caused many a heart to sing for joy, and for which he received their benediction. Though in this passage of Scripture, Job may have had reference to another class of sufferers, yet the disposition here manifested is to be exercised towards prisoners in their wretchedness. These should experience the compassionate regard of all who can feel for another's wo.

IV. Some methods, in which prisoners may be benefited, will now be mentioned.

Improvement should be made in the construction, ventilation, and cleanliness of Prisons. Much evil may be remedied in this way. Experience has shown, that the bodily sufferings of prisoners may be mitigated consistently with the infliction of a punishment justly deserved and sufficiently dreaded. Our Prisons ought to be so formed, that the inmates may occupy separate cells, and be secluded from all associates, during the night. The great principle of solitary confinement, at least by night, is now adopted in the State Prisons of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, District of Columbia, Tennessee, Louisiana, Illinois, Kentucky, Ohio, Virginia, and Missouri, and also in many county prisons and houses of correction.

It is highly beneficial to prisoners, that they be engaged in some laborious employment. This will be productive of health, and while suffering the sentence of the law, they may do much towards their own support. Besides, idleness will to a very considerable degree render ineffectual all attempts at reformation. In the employments of the day, it is important that there be a classification of the convicts. The males and the females should labor

separately, and the young and the old never be associated. Females should be placed under the superintending care of pious matrons, and the males be in subjection to some religious man, who will act as an immediate superintendent, and be prompt, unceasing and efficient in all his movements. Those who have the management of Prisons ought to mingle authority with affection in their government. Such a course will be wise and beneficial.

Every Prison should be furnished with religious instruction. A Bible should be placed in every occupied cell, and the preaching of the gospel be regularly provided. This is now the case at Thomaston, Me.; Concord, N. H.; Windsor, Vt.; Charlestown, Ms.; Wethersfield, Ct.; Sing Sing, and Auburn, N. Y.; Baltimore, Md.; Columbus, O., and Washington, D. C. Appropriate religious exercises should be observed, morning and evening, and a Sabbath School established and maintained. Says the Warden of the State Prison at Thomaston, Maine, in a letter to the Secretary of the Prison Discipline Society, "The Legislature has appropriated seventy-five dollars to purchase books for its use, and at the same time an addition was made of fifty dollars per annum to the salary of the Chaplain, who is required to attend to the Sabbath School. The success attending is apparent; the convicts become more industrious and obedient; and I am in hopes, by divine assistance, (without which all our attempts will be ineffectual,) that a different result than formerly will be produced in the morals and deportment of the convicts." State Prison Sabbath Schools are beginning to be considered almost as essential, as solitary confinement at night. The rules adopted by the New Penitentiary in the District of Columbia, are the best, probably, that can be adopted in relation to this subject. They are as follows:

"1. There shall be morning and evening service performed by the chaplain. 2. There shall be a Sunday

School under the direction of the Chaplain, with the co-operation and concurrence of the Warden. 3. There shall be a sermon preached, and divine service performed every Sabbath day by the Chaplain. 4. There shall be present at all the religious services, and at the Sunday School, such officers as shall be designated by the Warden. 5. Each cell shall be furnished with a Bible, and such other religious books as the Warden, with the assent of the Inspectors, may think suitable to improve their morals and conduct."

Such are some of the methods which should be adopted in the improvement of Prison Discipline. Were this penitentiary system generally practised, most salutary effects would result. Great good has already been effected where this course has been adopted. Success has attended every effort. The day of despair in relation to the reformation of prisoners, has gone by. This class of the community are no longer considered beyond the reach of divine mercy. Combined efforts are now making in their behalf. Societies are formed, having in view the amelioration of their condition. These ought to be multiplied in their number, and extended in their exertions. The ministers of the gospel, whose duty it is to exercise compassion themselves, should use their influence to promote a spirit of compassionate regard in others. Christians, generally, should remember it in their supplications for a world lying in wickedness. The press should be enlisted in this work for the alleviation of human wo. Howards then might be expected to come forward and advocate this cause of philanthropy. Let none doubt of ultimate success; but all anticipate the time, when there shall be no more need of bridewells, jails, state prisons, and the gallows. The Lord hasten this blessed day.

I cannot close this Dissertation, without an allusion

to imprisonment for debt. "I am shocked," says Dr. Channing, "at the imprisonment of the honest debtor; and the legislation which allows the creditor to play the tyrant over an innocent man, would disgrace, I think, a barbarous age." Once in heathen Rome, the insolvent debtor with his family, by a law of their statute book, was doomed to involuntary servitude for the benefit of the creditor. But this legislation was soon repealed. Would that there was no relic of it still remaining in Christian lands. The subject of incarceration for debt, which is now greatly exciting the attention of the public, should be fully and prayerfully considered. Its bearing upon the community is immense. It is stated upon the authority of Roome, the keeper of the debtor's jail in the city of New York, that there were committed to that prison, during the year 1828, ten hundred and eighty-five persons for debt. The debts contracted, amounted to twenty-five thousand, four hundred and nine dollars, and thirty-two cents; and the damages amounted to three hundred sixty-two thousand, seventy-six dollars, and ninety-nine cents. What an enormous waste of time and money in legal prosecutions for debts merely, in the great commercial city of this nation! But a revolution in public sentiment and feeling has commenced, and the work of reform is onward. Let the Prison Discipline Society, in its Seventh Annual Report, speak. "In the great State of New York, containing at least a seventh part of our country's population, imprisonment for simple debt is abolished. Having seen the practical operation of the former laws; how many were imprisoned for less than one dollar; how many more for less than ten dollars; how many for rum debts, when the guilt of putting the bottle to the mouth by the creditor, was probably greater than that of the debtor in receiving it; how much time has been lost in prison;

how much it has cost to keep the system in operation, and how many families have suffered under the former laws,— we cannot doubt as at present informed, that the law of April 26, 1831, to abolish imprisonment for debt, and to punish fraudulent debtors, is a great and good law, of a great and noble State, in favor of public justice, public morals, liberty, economy, humanity and good will."

Appendix K.

DISSERTATION XII.

PROMOTION OF PEACE.

"BLESSED are the peace makers, for they shall be called the children of God." In these words, our Saviour has pronounced a beatitude upon those, who are peaceable in their own demeanor, and labor to promote peace in others. Exalted is the honor of all such as attain unto the character of followers of Him, who is emphatically styled the Prince of Peace; and whose embassy from heaven to earth was announced in seraphic strains, "Glory to God in the highest, and on earth peace, good will towards men." The religion of Jesus Christ is filled with peace. Its whole object is peace,—peace with God, and peace with man. As there was almost an uninterrupted succession of wars for four thousand years—from the creation of man to the advent of the Messiah; so this succession has been continued from Christ's appearance to the present time. This fact is a stigma on human nature. The prevalence of wars between nations professedly Christian, is adapted to excite the astonishment of infidels and heathens. The disposition of man for war, in every age and in every circumstance in life, would seem almost to contradict the characteristics of his being. But, alas, for poor human nature! Its element

is war—war, which is "the pastime of kings," but the grief and ruin of their subjects—war, whose glory is blazoned by the infatuated multitude; but whose principles and effects are detested by the well informed disciples of the meek and lowly Jesus. Every judicious effort then should be made for the removal of this evil, until peace, with her olive branch, shall become the emblem of a regenerated world.

I. Why should war be abolished?

1. Because it is opposed to the spirit of the gospel.

"War is the law of violence; peace the law of love." The former, therefore, is totally irreconcilable with the Christian spirit. "In all experience and stories," says Lord Bacon, "you shall find but three things, that prepare and dispose an estate for war, the ambition of the govenors, a state of soldiery professed, and the hard means to live among many subjects; wherefore, the last is the most forcible and the most constant." In perfect accordance with this sentiment are the views of the apostle James. "From whence come wars and fightings among you? Come they not hence, even of your lusts, that war in your members?" "The war spirit," says one, "is not indeed acknowledged by those under its influence to be the inspiration of the devil, but it might be with far less impropriety, than it can be deemed the inspiration of the merciful God."

2. War should be abolished, because it is opposed to the precepts of the gospel.

"Thou shalt not kill." This is one of the permanent laws of God's moral kingdom, binding upon all men.

"Thou shalt love thy neighbor as thyself." This law of love the scribes interpreted as referring to their own family, friends, sect and nation, and maintained the law of retaliation in its full extent. Hence their injunction,

"Thou shalt love thy neighbor and hate thine enemy." But this interpretation of the law of love was not agreeable to the views of Jesus Christ. The spirit and practice of retaliation, he utterly condemned in his reply to the scribes: "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven." War is retaliation. The Saviour then, denounces its spirit and practice. The will of Christ may, also, be known from his pronouncing a benediction upon peace-makers.

Says the apostle of the Gentiles, "Follow peace with all men." This exhortation, though addressed to the Hebrews, is applicable both to Jews and Gentiles. It is the incumbent duty of all to avoid discord and resentment, and uniformly to pursue pacific measures. It is predicted as a characteristic of the millennial day, that mankind "shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." War shall no more be a science or occupation, but peace—"abundance of peace shall prevail, so long as the moon endureth." War then is indefensible upon Christian principles; and, therefore, all laws in its favor are unconstitutional, because not agreeable to the statute book of Heaven. The sentiment of a distinguished naval officer, "Our country,—may she be always right; but, right or wrong, may she always be victorious," is inconsistent with the spirit and precepts of Christianity. Every war is anti-christian, because contrary to the Christian code, or the precepts of the gospel. As evidence of this, I insert the following extract from the Report of a Committee appointed by the Massachusetts Peace Society to inquire into this subject. The inquiry, say they, is

"confined to wars in which civilized nations have been engaged since they became Christian, or since Constantine assumed the reins of the Roman empire; omitting a great number of petty wars in small nations of antiquity—temporary insurrections, or trivial hostilities—and a multitude of wars which have been carried on between Christian and savage nations, such as the Aborigines of Asia and America. The report relates to two hundred and eighty-six wars of magnitude, in which Christian nations have been engaged. These are divided into the eleven following classes, viz:

44 Wars of ambition, to obtain extent of country.
22 Wars for plunder, tribute, &c.
24 Wars of retaliation or revenge.
8 Wars to settle some question of honor or prerogative
6 Wars arising from disputed claims to some territory.
41 Wars arising from disputed titles to crowns.
30 Wars commenced under pretence of assisting an ally.
23 Wars originating in jealousy of rival greatness.
5 Wars which have grown out of commerce.
55 Civil Wars.
28 Wars on account of religion, including the crusades against the Turks and heretics."

How anti-christian, and, comparatively speaking, how frivolous, the causes of these wars!

3. War should be abolished, because it is opposed to the example of Christ.

As the spirit and precepts of the Founder of Christianity were pacific; so was his example. "Christ also suffered for us," says the apostle, "leaving us an example, that we should follow his steps; who when he was reviled, reviled not again; when he suffered, he threatened not; but

committed himself to Him that judgeth righteously." "Now if any man have not the spirit of Christ, he is none of his;" so also if he imitates not the example of Christ, he is none of his. Were the Saviour's example universally followed, wars would be no more. "If Christian nations were nations of Christians, all wars would be impossible, and unknown among them." How important that all men should imitate the example of Christ, the great pattern of excellence, that wars may cease unto the ends of the earth, and peace universally be established!

4. The evil effects of war is another reason why it should be abolished. Nothing less than the Divine Intelligence, who alone is able to comprehend the worth of the soul, and the tendency of war to destroy it, can fully estimate the extent of this evil. The human mind takes knowledge of the temporal evils of war only, and of these in a partial degree. One of these evils is an immense waste of treasure. The following account of English wars, taken from the London Weekly Review, is awfully affecting. "Of one hundred and twenty-seven years, terminating in 1815, England spent sixty-five in war, and sixty-two in peace. The war of 1688, after lasting nine years, and raising our expenditure in that period to thirty-six millions, was ended by the treaty of Ryswick in 1697. Then came the war of the Spanish succession, which began in 1702, concluded in 1713, and absorbed sixty-two and a half millions of our money. Next was the Spanish war of 1739, settled finally at Aix-la-Chapelle, in 1748, after costing us nearly sixty-four millions. Then came the Seven Years' war of 1756, which terminated with the treaty of Paris in 1763, in the course of which we spent one hundred and twelve millions. The next was the American war of 1775, which lasted eight years. Our national expenditure in this time was

one hundred and thirty-six millions. The French Revolutionary war began in 1793, lasted nine years, and exhibited an expenditure of four hundred and sixty-four millions. The war against Buonaparte began in 1803, and ended in 1815. During those twelve years, we spent one thousand one hundred and fifty-nine millions; seven hundred and seventy-one of which were raised by taxes, three hundred and eighty by loans. In the Revolutionary war, we borrowed two hundred and one millions; in the American, one hundred and four millions; in the Seven Years' war, sixty millions; in the Spanish war of 1739, twenty-nine millions; in the war of the Spanish succession, thirty-two millions and a half; in the war of 1688, twenty millions;—total borrowed in the seven wars, during 65 years, about eight hundred and thirty-four millions. In the same time we raised by taxes one thousand one hundred and eighty-nine millions; thus forming a total expenditure of two thousand and twenty-three millions." What an enormous amount of money expended in the destruction of human life, and for the gratification of ambitious or selfish purposes! The expenses of the last war of the United States, is supposed to have amounted to at least forty millions of dollars a year. The military and naval expenses of Great Britain, in the war for the year 1815, amounted to forty-five millions three hundred and sixty-two thousand six hundred and seventy-seven pounds. This fact is ascertained by consulting authentic documents. From official papers it appears, that the whole expense of her armies cost France for the year 1819, seven hundred fifty-eight millions and five hundred thousand francs.—To impress the mind more fully with the vast expense, consequent on war, we will just compare the expenditure occasioned in this way, with the civil expenditures in the same governments. In the Treasurer's Report for the year 1818, the civil expenses of the United

States were estimated at three millions eight hundred and nine thousand eight hundred and six dollars; the annual expense of the late war is computed at forty millions of dollars. The expenses of the war were ten times more than the expenses of civil government. The civil expenditure of the government of Great Britain during the year 1815, was four millions four hundred and sixty-one thousand and eighty-seven pounds. The expenses for war in the same year were forty-five millions three hundred sixty-two thousand six hundred and seventy-seven pounds. In the British nation the expenses of the war were ten fold greater than the expenses of civil government. France spent thirty-seven millions seven hundred thousand francs for her civil expenses in the year ending 1817, and her expenses for war during the year 1809 were computed at seven hundred fifty-eight millions and five hundred thousand francs,—a sum of money twenty times as large as her annual civil expenses. Will this expenditure be deemed incredible, when we take into account military and naval armaments, fortifications, marches, encampments, seiges, and battles? "The cost of building and equipping for service a single ship of the line, even in time of peace, when every thing can be done leisurely and at the best advantage, would erect the buildings of a university, and furnish them with ample apparatus; and the expense of manning the ship, and keeping it afloat from year to year, even without battles, would supply gratuitous instruction at the university for a thousand students." Such is the expense of war, of peril and battle, of victory and defeat. And in this it should be recollected, that the waste of property by conflagration, pillage, and other ways of destruction, is not included; neither is reference had to ancient days in recounting the millions of their armies and the treasure requisite for their equipment and support.

Another of the evils of war is the bloodshed and slaugh-

ter it occasions. "No one," said Crœsus to Cyrus, "can be so infatuated as not to prefer peace to war. In peace, children inter their parents. War violates the order of nature, and causes parents to inter their children." "A soldier," said Dean Swift, "is a being hired to kill in cold blood, as many of his own species who have never offended him, as he possibly can." How true the passage of inspiration, "They that take the sword shall perish by the sword." It is stated on good authority, that there were wounded and slaughtered, on the field of Austerlitz, twenty thousand; on the field of Bautzen, twenty-five thousand; at Dresden, thirty thousand; at Waterloo, forty thousand; Eylau, fifty thousand; at Borodino, eighty thousand. It is supposed, that not less than fourteen thousand millions of human beings have fallen the victims of war,—a number about eighteen times greater than the population of the whole globe at the present time. In the Revolutionary war of this country, England, it is said, lost two hundred thousand lives. Cæsar, in the fifty battles fought by him, slew, according to the statements of Dr. Prideaux, one million one hundred and ninety-two thousand of his opposers. O, what battle fields have been drenched in blood by the armies of Alexander, Cæsar and Napoleon! If a Persian king, a heathen, on reviewing his army was affected to weeping, at the consideration, that in one hundred years from that time, every human being he then saw would be numbered with the dead; what should be the emotions of every Christian, when reflecting on the thousands of millions, that have been brought to an untimely end by sanguinary contests!

War has a pernicious effect on the morals and happiness of man. Nothing can be more promotive of vice and immorality. "War makes thieves," says Machiavel, "and peace brings them to the gallows." The habits of soldiers, who have been for any considerable time quartered

or encamped, become dissolute. The miseries of war are incalculable.

> "Man's inhumanity to man
> Makes countless thousands mourn."

Lamentation and wo are inscribed in letters of blood on every warlike scene. Awful is the catastrophe of a martial contest. Man, horse, car, lie in undistinguished ruin. In some, life is extinct. In others, blood is gushing from dissevered arteries. Shrieks of expiring nature arise from every quarter. Then are heard the

> "Lingering groan, the faintly uttered prayer,
> The louder curses of despairing death."

What heart-rending anguish has this evil produced in the quiet domestic circle! The dearest ties it has severed forever. Families happy in the enjoyment of each other's society, are called to part with a tender father, or beloved brother, who leave their peaceful home, perhaps never to return. What hours of painful anxiety are endured by those who remain behind! How many desolate widows, and helpless orphans, has this scourge of man produced! O, could we realize in its full extent the magnitude of suffering it has occasioned, we should indeed deprecate it, as one of the most fearful judgments of Heaven! When a treaty of peace at the close of the Revolutionary war had been signed at Paris, Dr. Franklin wrote a letter to Josiah Quincy of Braintree, in which he says, "May we never see another war; for in my opinion there never was a good war or a bad peace."

II. How shall wars be abolished, and peace be promoted?

To accomplish this object, every lawful and practicable method should be adopted.

1. The ministers of the gospel should advocate this cause by precept and example.

Every ambassador of the "Prince of Peace," is by his office a peace-maker. He is a disciple and minister of Him who came from heaven to propose peace and reconciliation to a revolted world; and should, therefore, advocate pacific principles and measures. He is obligated to do it in the social circle, from the pulpit, and on every occasion, when opportunity is afforded. Once it was deemed lawful and expedient for ministers to supplicate a blessing on the warrior's arms, and to return thanks for success in battle. But in the nineteenth century, ministers have learned to pray, that the Lord would turn the counsels of the wicked into foolishness, and dispose contending nations to peace; that he would "break the bow and cut the spear in sunder; burn the chariot in the fire, and make wars to cease unto the end of the earth."

2. Parents, and those who have the charge of youth, should impress on their minds an abhorrence of war. Children generally, are delighted with the dress, music, and parade of military occasions, and very early discover a proneness to imitate the soldier. This propensity should be repressed. Children should be taught the design of martial exercises. The causes, the sinfulness, and the misery of war should be explained to them, and they should be trained up with the love of man, and the love of peace, ruling in their hearts. This duty devolves upon parents, guardians, and instructors.

3. Publications denouncing war and advocating peace, should be printed and widely disseminated.

Information on this subject must precede correction of sentiment and feeling in relation to it. This must be diffused through the community by that powerful engine, the press. To some extent, this has been done. Several periodicals in England have advocated, with much decision,

this noble cause; such as the "Philanthropist," the "Eclectic Review," the "Evangelical Magazine," the "Edinburgh Review," the "Christian Observer," and the "English Baptist Magazine." Most of the religious and some of the political periodicals in the United States, have espoused this cause, if not with the zeal desirable, yet with commendable interest. The opinions of the wise and good, of the statesman and the philanthropist, on this subject, should be proclaimed as with trumpet-tongue. How must the sentiments of Washington, the father of his country, impress every true patriot and Christian! Said he, in a letter to a friend, "For the sake of humanity it is devoutly to be wished, that the manly employment of agriculture, and the humanizing benefits of commerce, should suspend the wastes of war, and the rage of conquest, and that the sword may be turned into the ploughshare." Mr. Jefferson thus writes: "Will nations never devise any other national umpire of difference than force? Are there no means of coercing injustice, more gratifying to our nature, than a waste of the blood of thousands? Wonderful has been the progress of human improvement in other lines. Let us hope, then, that we shall at length be sensible that war is an instrument entirely inefficient to the redress of wrongs."

4. Societies, having for their object the abolition of war, and the promotion of peace, should be established in this and other lands.

It will be found necessary to adopt such a course in this, as well as in other benevolent enterprises. Every Christian should consider himself a member of a Peace Society. He is by his profession an advocate for peace, and he should give his name to some society, that he may bear open testimony on behalf of the goodness and importance of the cause. Every philanthropist—friend to his country and the world, should become a herald of peace, and

array himself on the side of Him, "who maketh wars to cease unto the end of the earth; who breaketh the bow and cutteth the spear in sunder." Let none deem this enterprise quixotic, or destined to fail. Every benevolent institution of the present day, undertaken and carried on in faith, prayer, and persevering effort, will succeed. The martial spirit will wane. The time will come when the "ultima ratio regum"—war, will not be resorted to for the settlement of national disputes. A revolution on this subject has begun, and revolutions, be it remembered, seldom go backward. "Time was when feats of arms, crusades, and the high array of chivalry, and the pride of royal banners, waving for victory, engrossed all minds. Murder and rapine, burning cities and desolating plains—if so be they were, at the bidding of royal or baronial feud, led on by the courtier or the clan—were matters of public boast, and the treasured fireside tales. But these things have passed away. Christianity has resumed her meek and holy reign." The time is at hand, when the song of triumph shall be that of peace. "The game of war," and the "trade of man butchery," will cease to be practised.

May it not be hoped, that the gentler sex will espouse this benignant cause, and enrol their names on the list of those who patronize pacific institutions. Once, their influence was used to impel onward to fight, "men, fierce in war." Once in England, it was viewed honorable for them, "to be seen at the public tournaments, riding in troops with swords by their sides." But now, ladies have other views, and other feelings. The war spirit has retired from their bosoms, and the pacific principles of the religion of Jesus reign in its stead. Will they not be entreated by sisters of departed brothers, by daughters made fatherless, and by mothers bereaved of husbands, in

the field of blood and carnage, to enlist most cordially in this labor of love, and thus be co-workers with the Prince of Peace, till,

"All crimes shall cease, and ancient fraud shall fail,
Returning justice lift aloft her scale;
Peace o'er the world her olive wand extend,
And white rob'd innocence from Heav'n descend."

Appendix L.

DISSERTATION XIII.

CHARITABLE CONTRIBUTIONS.

THE Saviour, in his memorable Sermon on the Mount, thus addressed his disciples: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest thine alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret, and thy Father, which seeth in secret, himself shall reward thee openly." The duty of alms-giving, Christ here assumes, and then prescribes rules in respect to its practice. That the subject of charitable contributions should be rightly understood, and deeply felt, especially in the present day, when the Christian community are so frequently called upon to contribute of their substance for the temporal and spiritual benefit of their fellow men, is highly important. A number of considerations relating to this subject will be presented in this Dissertation.

I. The duty of making charitable contributions.

This duty is taught by reason, or the light of nature. All men belong to the same family, are alike dependent upon the same Creator, and mutually dependent upon each other. Their general wants are the same. They are alike immortal, and alike accountable. Happiness is equally dear to all. A tender regard, therefore, to the interests and welfare of others should be cherished, and be mutually exemplified. The propriety of this, results from the relation which subsists between mankind.

The duty of giving alms, is enjoined throughout the volume of sacred truth. It was required under the Mosaic dispensation. "If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy poor brother. But thou shalt open thy hand wide unto him, and shalt surely lend him sufficient for his need in that which he wanteth." This passage teaches in the most emphatic language the duty of supplying the wants of the needy and distressed, so far as we have ability. Among the Jews, the box of the poor was called the box of righteousness; and probably for this reason, that what is given to them in this way, is in Scripture, said to be their due. Hence we read in Proverbs, "Withhold not good from them, to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, go and come again, and to-morrow I will give thee, when thou hast it by thee." To these may be added many other passages of Scripture which enjoin this duty. Said our Lord to his disciples, "Love ye your enemies, and do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil." The apostle John, not only teaches that alms-giving is a

duty, but expressly assures us, that they who neglect this duty, are not the subjects of religion, be their object in so doing what it may. He says, "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The question here proposed, implies a negative answer. Said the apostle to Timothy, "Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy; that they do good; that they be rich in good works, ready to distribute; willing to communicate; laying up in store for themselves a good foundation against the time to come; that they may lay hold of eternal life." Here, Paul exhorted Timothy to inculcate upon the rich, the duty "to support and comfort their poor brethren, and by other pious and charitable actions to be rich in good works." To the Hebrews he observes, "To do good, and to communicate, forget not; for with such sacrifices God is well pleased." Charitable contributions would be an expression of gratitude to God, the Author of all good. They would benefit the recipients, and appear as the fruits of grace in the hearts of those who bestowed them. These remarks will apply with equal force, to the bestowment both of temporal and spiritual favors. The duty then, of alms-giving is plain, and urgent.

II. To whom are charitable contributions to be made? That all are not the objects of charity, is obvious. The really destitute, are those who need such assistance. This is so, whether their wants are of a temporal or spiritual nature. Are any destitute of food to eat, or clothing to wear, or the means of grace to improve, they should be supplied. They are objects of charity. There may, however, be circumstances attending the necessitous,

which prevent even them from being, to much extent, objects of charity. We are not to bestow our bounties in a lavish manner. The notorious drunkard, though needy, should receive no more at our hand than food and raiment for present supply. The indolent should be excited to efforts for their own support, rather than have the necessaries of life gratuitously bestowed upon them. The vagrant, who travel from place to place, soliciting alms, are generally not proper objects of charity. They are idle and dissipated, sowers of discord, and a pest to society. Our duty to such persons, is to feed them, if they are hungry; to clothe them, if they are naked; and, at all times, to admonish them in meekness, and exhort them to industry, frugality, and piety. The sick and suffering, if in circumstances of penury, are the objects of charity. Their wants should be supplied by the affluent. It was a wise plan of our fathers, and is a wise plan of their children, to erect alms-houses, and enact eleemosynary laws, in reference to suffering humanity.

Persons who are destitute of the means of grace, are objects of charity. The heathen, who know not the true God, who have never heard the glorious tidings of mercy by a crucified Redeemer, and consequently, are without the ordinary means of salvation, are objects of charity. They need the Bible, that revelation of God, which is "profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto every good work." They need missionaries to expound and enforce the Scriptures, and to instruct them in the way to heaven. After they have received the Holy Scriptures, and Christianity is introduced among them, it will be their duty to maintain the gospel and its ordinances themselves. They will then cease to be objects of religious charity.

The Jews, who for disobedience, have long since be-

come "an astonishment, a proverb, and a by-word among all nations whither the Lord hath led them," are also objects of charity. They have set themselves against the Messiah, whom their fathers crucified and slew; and through prejudice, have rejected the New Testament. They, therefore, need to have the New Testament put into their hands, accompanied with a living interpreter, that they may understand the character of the Saviour, and see the fulfillment of the prophecies of the Old Testament in the life, works and doctrines of Jesus Christ; that hereby they may become convinced that he is the Messiah of the Scriptures, the Shiloh, the Anointed of God for the restoration of our fallen race.

The Mohammedans, and all in Christian lands who embrace fatal errors, and who will never come to a knowledge of the truth, unless enlightened and instructed by the benevolent exertions of Christians, are objects of charity. No class should be left destitute of the means of grace — the Sacred Scriptures and a preached gospel. As these spiritual blessings are absolutely necessary to the salvation of the soul; so it is all-important, that every son and daughter of Adam should be in the possession of them.

III. Who are to perform these acts of charity?

Those who have an abundance of this world's goods, should supply the wants of the destitute, as God has given them the means. Says the apostle to Timothy, "Charge them that are rich in this world, that they do good; that they be rich in good works, ready to distribute, willing to communicate." All individuals according to their several ability are obligated to relieve the indigent and suffering. Those who possess the Bible, and have the means of imparting it to others, should send it to the heathen, and to all those in Christian countries who have it not, and are unable to purchase it. Missionaries, too, are to

be sent by the Christianized part of the world, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to those who sit in darkness, and in the region and shadow of death, and to all those who are unable to support the gospel even where Christianity exists.—But a question here arises, How much is it duty to give in charitable contributions? It is difficult, if not impossible to determine with exactness what proportion of his property a man is bound to devote to private and domestic uses, and what to charitable purposes. The duty of alms-giving must be stated in general terms, and the amount bestowed in charities must be determined by the judgment and conscience of individuals themselves.—But is there no rule more definite by which we can be guided in this respect? Yes, as a specific but general rule, the golden one of our Saviour applies, "Whatsoever ye would that men should do to you," (or whatsoever ye ought to wish that men should do to you in a change of circumstances) "do ye even so to them." This rule we are bound to follow. To neglect it would be to violate a precept of Heaven. And this requisition extends to spiritual as well as to temporal blessings. The spirit of this rule the primitive Christians imbibed and exhibited in their deportment. They "counted not their lives dear unto them, so that they might testify the gospel of the grace of God." They made great sacrifices for the cause of Christ. "As many as were possessors of lands or houses, sold them, and brought the prices of the things that were sold and laid them down at the apostles' feet; and distribution was made unto every man according as he had need. They had all things common."—Did all men love their neighbors as themselves, or did the spirit which reigns in heaven reign on earth, this course might with safety be adopted. By a law which once existed among some of the ancient states of Greece, all the citizens were made

equal as to property. In this respect no one could claim a superiority over his neighbor. But this law has not been generally approved by mankind. While human nature remains as it now is, it is doubted whether such a regulation would be advantageous to society. It probably would be the reverse. We ought however, as we have ability, to 'bear one another's burdens, and so fulfill the law of Christ.' Those who are rich are under sacred obligations to devote a part of their property to the promotion of the spiritual and eternal interests of men, and they should do it with a settled plan or system, and in concert with others. There should be an entire consecration to the Lord of all that we are and all that we possess. Such is the injunction of Scripture by precept and example. "Vow, and pay unto the Lord, your God; let all that be round about him bring presents unto him that ought to be feared." "And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, then shall the Lord be my God; and of all that thou shalt give me, I will surely give the tenth unto thee." My views on this subject are by another thus happily expressed: "Every man is bound to regard all his property, and all the avails of his industry and enterprise as belonging to God; he is to hold it all and manage it, as a sacred trust for which he must give account to the supreme Proprietor; he is to apply it and dispose of it exclusively as the Lord's servant, and in the work of the Lord."

IV. In what manner should we bestow our charitable contributions?

1. We should bestow them without ostentation, or a desire to obtain the applause of men. "Take heed," says the Saviour, "that ye do not your alms before men to be seen of them, otherwise ye have no reward of your Father

which is in heaven." We are not to conclude from this prohibition, that it is sinful to give alms, or make charitable donations, in the sight of our fellow men. This we may do and are frequently called to do. In case of public contributions it is unavoidable. The meaning of our Lord evidently is this: Take heed that ye do not your alms with a view merely to obtain the approbation of men. If you are influenced by this unworthy principle, you have no reason to expect a reward from your heavenly Father. That this was his meaning, seems evident from what follows. "Therefore, when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do in the synagogues and in the streets, that they may have glory of men." The hypocrites performed this duty from a spirit of pride and vain-glory. They sought the applause of men, and wished to be viewed as the most religious part of the community. In order to accomplish this purpose, they chose to give their alms in the synagogues and in the streets, where was a great concourse of people to observe and applaud their liberality. Because multitudes thus publicly shared in their favors, they were in high estimation. Their conduct on these occasions indicated a proud, hypocritical spirit, and as such it was utterly condemned by Christ. Would we bestow our alms acceptably, such motives and such a spirit must have no influence in actuating us, otherwise we also shall receive no reward of our Father in heaven.

2. Our charities as far as practicable should be given in a private manner.

Thus speaks the Saviour, "When thou doest alms, let not thy left hand know what thy right hand doeth, that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly." Some suppose that this verse of Scripture refers to the placing of the corban, or poor man's box, into which the Jews cast their

free-will offerings, on the right hand of the passage into the temple. There stood a box in which they deposited money for the support of the poor. This they did with the right hand, as denoting readiness and disinterested intentions. The phrase, let not thy left hand know what thy right hand doeth, teaches that they should ordinarily conceal their contributions as much as the case will admit; that they should not think of them nor indulge complacency in them, nor desire to have them known. Secrecy is one evidence of sincerity. "The Egyptians made the emblem of charity to be a blind boy reaching out honey to a bee that had lost her wings." Dr. Scott, commenting on this passage of the Saviour, observes, "Circumstances vary, and require variation in outward conduct; there are many charities which can scarcely be promoted without some degree of public notoriety; and frequently a leading person may be called to excite those who are backward by a useful example. Yet no duty is more liable to be made occasion of vain-glory than this; and many designs, very beneficial to others, are supported by a liberality which almost entirely springs from this corrupt principle. The heart is deceitful, and when men love to have their names inserted among the subscribers to public charities, but are not equally liberal in private; when they love to speak and hear of their own beneficence, and are not willing to do much without the credit of it; it is too plain how the case stands with them. In general, private charities, if not more useful, are more unequivocal; and the less reward we receive from man, the more we may expect from our gracious God, provided we act from evangelical principles." There are some instances in which this direction of Christ may be strictly and literally complied with, such as charities bestowed on private individuals. But the principle, is what our Saviour had most in view in this injunction. There are other cases in

which it appears to be duty to make known our deeds of benevolence, not with a selfish desire to receive praise, but to manifest our engagedness in the work of the Lord, our love to him and his cause, our willingness to obey his commands, to assist in every good object which shall tend to advance the cause of Christ, to promote the glory of God, and the happiness of man. Christians are to let their light shine, to be an example of good works. They should go forward in the work of the Lord, and excite others to co-operate with them. To accomplish this object it must be seen and known that they are thus engaged, that they do contribute of their substance to this purpose; and, while they publicly show forth their deeds of charity and benevolence, not from love to self, but from love to God, they will be accepted of Him, and receive that reward which cometh from Him only.

3. Our charitable contributions should be made with cheerfulness.

The direction of Paul is, "Every man, as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver." "He that giveth, let him do it with simplicity, and he that showeth mercy, with cheerfulness." In unison with this sentiment, Peter observes, "Use hospitality one to another without grudging." From scriptural testimony, then, it appears that we ought to perform the duty now under consideration with cheerfulness. We must not do it to avoid singularity, as we fear is sometimes the case, especially in public contributions. Some, on these occasions, contribute merely to avoid the mortification of appearing less liberal than others. They heartily regret, that an opportunity is presented, in which they are called upon to relieve the necessitous; and could they have the credit of being benevolent, and yet retain their money, they would be highly gratified; but as this cannot be, they join in affording relief.

But it is evident, that those who give with such feelings, do not exercise that cheerfulness which is required. Our gratuity cannot be acceptable to the Searcher of hearts, unless it is a free-will offering, presented from love to himself and his commands.

4. Our charitable contributions should be made with disinterested motives.

This is plainly taught by the apostle. He says to the Corinthians, "Though I bestow all my goods to feed the poor, and have not charity," in other words, love to God and man, "it profiteth me nothing." This plainly implies that we may have an open and liberal hand, and yet a contracted, covetous heart. Vain-glory or ostentation may excite to the performance of outward acts of generosity, while at the same time there is no true love to God and man in the heart. But like the blessed Redeemer, the acceptable alms-giver makes the glory of God and the highest good of his fellow men his aim. Prompted by this principle, he feeds the hungry, clothes the naked, supplies the means of grace to the destitute, and contributes to the wants of the necessitous, as God has given him ability, and in the performance of this duty he is conscientious. He seeks not his own, but the honor of God and the good of mankind. And this duty thus discharged will always be acceptable to Him who delighteth in mercy, whose goodness is boundless as the universe, and endless as eternity.

V. There is a reward consequent upon the manner in which charities are bestowed.

A reward is promised even to the hypocritical performance of the duty of alms-giving. "Verily, I say unto you, they have their reward." But what was the reward of hypocrites? It was the applause of men. This they sought, and this they obtained. They were esteemed

very religious, and were highly applauded by those who were the objects of their liberality. They also, no doubt, considered their services as meritorious in the sight of God, and expected thereby to compensate for their sins, and to purchase heaven. Christ, however, did not applaud, but severely condemned them.

But the reward of the righteous is far different. They have the approbation of their own consciences. Though they are not disposed to boast of their good works, nor to value themselves on account of them, yet a reflection upon the performance of virtuous actions proceeding from right motives, is always attended with satisfaction. The charitable man is not only rewarded with peace of conscience, but sometimes with temporal blessings. Says Solomon, "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself." "Liberality exercised from right motives, is seed sown, to which God gives the increase, generally even in temporal things; but he that withholdeth when a just and right occasion offers, seldom prospers much even in this world. For God metes to men in their own measure; and bad crops, bad debts, expensive sickness, and a variety of similar deductions, soon amount to far more than liberal alms would have done. While if God see it best, large increase, flourishing trade, kind friends and various other supplies, or savings, soon reimburse the expenses of genuine charity." "He that hath pity upon the poor lendeth to the Lord, and that which he hath given will he pay him again." "Cast thy bread upon the waters, for thou shalt find it after many days." "He that giveth unto the poor shall not lack, but he that hideth his eyes shall have many a curse." "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running

over, shall men give into your own bosom. For with the same measure that ye mete withal, it shall be measured to you again." Thus to him who performs the duty of charity in the sense required, from evangelical principles, promises of plenty, and security against want are made by Him who is able to succor in distress, and to supply in want. The Most High said, by the mouth of his servant David, "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive and he shall be blessed upon the earth." But greater than temporal blessings are held in reserve for the liberal, who devise liberal things. In this way they "lay up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." Their works of charity shall come up before God as an acceptable memorial. They shall be blessed beyond the grave; for in the great day of judgment they will be remembered and amply compensated. "Then shall the Judge say to them, on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in, naked, and ye clothed me; I was sick and ye visited me, I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered and fed thee, or thirsty and gave thee drink? when saw we thee a stranger and took thee in? or naked and clothed thee, or when saw we thee sick or in prison and came unto thee? And the King shall answer and say unto them, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." What a reward for acts of charity and benevolence! Not the hosannas of men, but the plaudit and benediction of Heaven,—eternal life,—a crown bright and glorious, riches

incorruptible and unfading,—pleasures ever durable and without alloy.

VI. Some objections to charitable contributions will now be considered.

What are usually presented in the form of objections, are rather excuses for not giving, and arise not unfrequently from avaricc.

1. Inability is pleaded as an objection. No doubt there is inability; but is it not frequently a moral, rather than a natural inability—a disinclination to the duty rather than a destitution of pecuniary means? If a person has no more property than what is sufficient to support himself and those dependent on him for a livelihood, then he is unable. "For," says the apostle, "if any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." A man at the head of a family is bound to provide for them, as he is by God appointed their supporter and guardian; and if he has not natural ability to do more than this, he is absolved from obligation to contribute.—"But," says an objector, "ought I not to lay up something to support myself in the decline of life?" Yes, this is right, and the most effectual way of doing it, is to devote a portion of your property to benevolent purposes, to invest a portion of your estate in the savings bank of heaven. Does any say, "The demands of charity are constantly presented, the cry is like that of the horse-leech, 'Give, give;' and we cannot meet it." The fact we are not disposed to deny. But is not the same course pursued by the Christian in supplicating blessings from his heavenly Father? "Give us this day our daily bread," is the language of his heart and lips. He begs day by day, and his prayer is, Give, give. We need the favors of God continually, and therefore, we should pray without ceasing. The indigent con-

tinually need our charities, hence they cease not to solicit our aid. "But I am involved in debt," says one, "and have not the means to meet the claims of my creditors, and must, therefore, be excused—I must be just before I am generous—I must pay my debts before I can give to the Lord." But the question arises, Is it lawful for a man so far to involve himself, as to put it out of his power to give in charity as God requires? If a person has so pledged his income that he cannot without injustice to his creditors appropriate any thing to the advancement of Christ's kingdom, he has done wrong. He has entangled himself in this world. His thoughts will be upon principal, interest, mortgages, payments, and receipts. A man has no right to be thus in debt. In debt! How much, O man! owest thou thy Lord, "earth's great Proprietor?" Art thou not concerned to be just with God as well as with man! Persons sometimes meet with losses, and feel, therefore, that they cannot give unto the Lord. But would a pecuniary loss cancel a debt due to a neighbor? Why then, should it cancel a debt due to our Maker? Did a person ever become insolvent by giving in charity? It is believed not. Almost any person may have ability to impart something to others, if he will only practise self-denial. Some consider themselves unable to give, and yet have money to spare for all other purposes. They can amass heaps of gold,—pile upon pile,—till they almost threaten the heavens, and yet feel too poor to contribute any thing of their abundance to the Lord.

Blessed God! pardon us, that we should ever speak of giving to thee in our contributions! All that we have and are is thine; body, soul, time, possessions—all is thine, and whenever we have contributed, we may adopt the language of David, in addressing God, and say, "all things come of thee, and of thine own have we given thee,"—we have only rendered back what thou didst loan us,

2. Disapprobation of the object, plan, measure, or Agent, is sometimes mentioned as an objection against contributing. Present to those who oppose on this ground, the cause of Foreign Missions, and they will tell you, "charity begins at home." Plead the cause of Home Missions, and they will tell you they have much sympathy for the heathen world. Set before them the Tract Society as an object deserving their patronage, and they will say the Bible Society engages their affections. Advocate the cause of the Education Society, and they, perhaps for the first time become zealous supporters of Sabbath Schools. They are benevolent, but they cannot give for the object now presented. Should they be pleased with the object, they may not like the plan, or the measure proposed to accomplish it, or the Agent who pleads on behalf of its accomplishment. There is always some objection or difficulty—"a lion in the way." Thus they keep up the semblance of benevolence, stifle the conviction of duty, and deliberately refuse to do what conscience perhaps, dictates. These objections, instead of palliating for neglect of duty, enhance the guilt of delinquency.

3. Distrust in reference to the appropriation of funds contributed, is sometimes offered as as objection.

The sincerity of this objection, when offered by a person of intelligence, is questionable. The reading part of the community, those who peruse our religious journals, must know that there is more evidence, that the funds contributed for charitable purposes are sacredly appropriated, than there is, that the funds contributed for any other object are so appropriated. The accounts of the former are better vouched, than the accounts of the latter. The men to whom are confided the public charities, sustain the "character of honest men; men too, of ability enough to make a proper application of any donations that may be intrusted to them. Let it be remembered also,

that they are associated with men of the first respectability in civil life, to whom the suffrages of the people have confided the most important political interests, and who have been ready to every good word and work. If these men are qualified to manage the complicated machinery of civil government, perhaps it is not claiming too much for them to say, that they are capable of managing the charitable funds committed to their care; and if they have not yet turned traitors to the state, is it charitable, or even reasonable to suspect that they stand ready to betray the interests of the church."

Three remarks will close this Dissertation.

1. In charitable contributions, the Church, in ages past was lamentably deficient.

During the lapse of eighteen centuries, with the exception of the days of the primitive Christians, the Church prayed for the conversion of the world, but in devising ways and means to accomplish it, was altogether deficient, and, in giving to promote it, did comparatively nothing. Christians never sufficiently felt that they were stewards of God, and accountable to him for all the property they possessed, and the improvement they made of it. They heeded not as they ought the caution of the apostle, "Beware of covetousness." Instead of contributing their hundreds and thousands, a mite is all they were induced to give. It would seem that they never thought that giving in charity was a privilege, and no less a duty than is prayer; —that would they have their prayers and alms an acceptable memorial before God, they must ascend together.

2. The Church has begun to feel, and to perform her duty, in respect to alms-giving.

While Christians pray, they contribute. The habit of not giving, is exchanged for the spirit and practice of liberality; at least this is the case to a considerable degree, in comparison with what it once was. When the Ameri-

can Board of Commissioners for Foreign Missions was formed, Dr. Worcester the Secretary of that Institution, said, "I think we shall be able to sustain this year four missionaries." The American churches sustain four missionaries! The funds of this same Society the last year, amounted to 236,000 dollars! The American Education Society aided seven young men the first year of its existence, the last year, 1838, it aided eleven hundred and forty-one. To a great extent, the funds of the other benevolent societies have been increased. The astonishment is not that Christians of the present day do so little; but that, considering their former feelings and conduct, they do so much. They have begun to learn whose "are the silver and the gold, and the cattle upon a thousand hills," and accordingly to bring their tithes into the storehouse of the Lord. As God hath prospered them, they, in some laudable measure, lay by in store, ready to meet the drafts, which the Lord shall make upon his churches; considering themselves as a permanent fund, bearing interest according to the exigency of the times. All hearts and treasures are in the Lord's hands, and he can and will employ them to the promotion of his cause.

3. The Church must rise to a far higher standard in consecrating her substance to the Lord.

The rich believer must become bountiful. He must view it as his duty and privilege to give, and to give in princely donations. As women helped to build the tabernacle in the wilderness, so now they must help to build the spiritual temple of the Lord. They must consecrate to this blessed service their "ornaments of fine gold," and seek to be adorned with more beautiful apparel, even the robe of charity. The rising generation, from their childhood, must be taught to cast their little offerings into the treasury of the Lord. Even the poor widow must not forget the example of her, whose memorial is registered in

the book of God, and who, "of her want did cast in all she had, even all her living." In bestowing charity, the question should not be, What ought I give to the Lord? for all is the Lord's now, (the earth is his and the fulness thereof,) but, What may I take of that which he hath intrusted to my hands and use for myself?—the rest I should consider as devoted to his cause and I am to deliver it out in the discharge of my stewardship, according to the indications of Him whose steward I am. Said the late Dr. Worcester, whose views were bold and elevated, and whose faith was strong, "An exigency is worth a thousand dollars,—it is at least a draft upon the churches to that amount, which will be paid." No man was ever impoverished by contributing, who gave from right principle of heart. This is a broad assertion, but it is, I think, capable of proof. We have the Lord's testimony to this effect. Do you believe that the world was once drowned by a flood of waters, and that it will ultimately be burned up by fire? Yes; because the Lord hath said it. "Give, and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom." Do you believe this? Why hesitate? God hath spoken it. O, ye of little faith, blush and be ashamed! Every Christian should consider the cause of Christ as one of the heirs to his estate, whether large or small. When he makes his will, let him make it with the kingdom of Christ in view. But let him remember it is better to be his own executor, than to wait for years to elapse, and death to overtake him, before a part of his property shall be scattered to enrich Zion. Let him remember, too, that his property, though his own as it respects other men, is yet not his own as it respects God. Giving by Will is not properly giving. It is only saying when the property cannot be held longer by the testator, that he had rather the Lord and his cause should have

it, than that it should fall into other hands. Besides, testamentary charities, though useful, are often suspicious as to the motive accompanying them. Then let not the man who intends to give any thing to the Lord, defer the execution of his benevolent design. Does any one ask himself how much shall I give?—How much can I give?—How much ought I to give? To such I would reply, look at heaven and see its blessedness; look at hell and view its wretchedness; and then look at Christ and see what he has done to rescue man from eternal perdition, and say what you ought to contribute. It may be added, that "he which soweth sparingly, shall reap also sparingly, and he which soweth bountifully, shall reap also bountifully." What you do you must do quickly. While you delay multitudes are hastening to eternal death. These alms are asked in the name of God, in the name of Christ, in the name of the Holy Ghost, in the name of angels, in the name of the church militant and triumphant, in the name of a perishing world.

Appendix M.

DISSERTATION XIV.

BENEVOLENT AGENCIES.

THE kingdom of the Lord Jesus Christ ever has been, and ever will be, sustained and carried forward by the instrumentality of means. It was thus ordained in the counsels of eternity, and the purposes of God are every day fulfilling in the benevolent efforts of Christians for the salvation of men. "Faith cometh by hearing, and hearing by the word of God." In order then to the prevelance of faith, the Sacred Scriptures must be disseminated among all people. Here is the warrant for the Bible Societies. "How then shall they believe in him of whom they have not heard; and how shall they hear without a preacher." Preachers of righteousness and salvation for the whole world should be raised up. Here is the warrant for the Education Societies. "And how shall they preach, except they be sent." Ministers must be sent forth to preach the gospel to every creature under heaven. Here is the warrant for Missionary Societies. Such is the system of means to be adopted for the salvation of men, as authorized by the Apostle.

I. It is most evident that the present system of benevolent enterprizes among Christians, is absolutely necessary

to the conversion of the world. Before this glorious event shall take place, the Bible must be translated into all languages, tongues, and dialects under heaven, and be distributed to all who are destitute of it. But how can this be done? Can it be done in any other way than by the establishment of Bible Societies? If it can be done by individuals as such, or by churches as such, will it be done in this way? Does not the experience of eighteen centuries prove that it will not? Besides, are there not inherent difficulties in this method of operation? It is a true maxim, "What is every one's business, is no one's business." This work, unless committed into the hands of particular individuals, as the principal object of their pursuit, will never be performed. The responsibility of carrying forward and accomplishing the work, must rest upon some specified individuals. In order then, to the general diffusion of the Scriptures throughout the earth, Bible Societies must be formed and sustained. This fact will no doubt be conceded by all who have duly contemplated this subject. The same principle obtains in every department of Christian enterprize. Multitudes of pious indigent young men must be educated for the ministry, or the spiritual harvest will never be supplied with reapers; for a sufficiency in number will never be raised up from among those pious young men who possess the pecuniary means to educate themselves. Resort, therefore, must be had to charitable education. Shall this be furnished by the churches as churches, or by Education Societies formed for this purpose? Experience and reason show that the churches as such will never perform this work. It must, then, be undertaken and accomplished by Voluntary Associations, established with this object in view, that many preachers of the gospel may run to and fro, and knowledge be increased even to the ends of the earth. Missionaries must be sent to the

heathen, before they will be converted to Christianity. Shall this work of faith be done by the churches? Yes; all will say. But how? Through organized missionary bodies? There will be no efficiency without this mode of operation. Churches as such, were not organized for this purpose; and if they were, they could not in the nature of things, accomplish it. For individual churches to attempt it, would be utterly vain. Their efforts would be feeble or wholly abortive. This may be seen by a moment's reflection. For the church of Christ as one body, to attempt it, is totally impracticable. The different denominations, (though lamentable is the fact,) will not unite in this labor of love. Imperfection and schism remain in them and will remain. Christians will never be sufficiently harmonious to engage, as a body, with united energy, in the accomplishment of this work, until the latter day-glory of Zion shall arise in all its splendor. Then these united and special efforts will not be needed. Besides, were the churches, as a body, to do this work, they would virtually do it, as a society; and then they must have their officers, and these must be set apart to this business, and consequently the supposed evil would not be remedied. No way ever has been, and no way, probably, ever will be, devised to carry forward the Christian enterprizes of the present day, so well as by Voluntary Associations, formed expressly for these purposes. Systematic efforts must be made, but such efforts can be made only through organized Societies. This is evidently so in theory and practice. What is true in relation to Bible, Education and Missionary Societies, is true also, in relation to all other Societies. Is it not then fixed—fixed beyond all controversy, that the benevolent objects of Christians must be accomplished by the instrumentality of societies, formed expressly for these purposes; and does is not appear, that no better way has yet been devised than

Voluntary Associations, such as now exist in this land of religious liberty and enterprize?

Says a venerable and judicious father in the ministry, in respect to this subject, "I know of no better way than the one which is adopted, though it gives rise to objections in some minds, on account of the expense incurred. There must be system to secure any permanent aid. I am decidedly of opinion, that there must be societies formed, embracing the different religious objects, and these Societies must have Secretaries, Treasurers, Publications, and Anniversaries, in order that the work be carried forward. The churches will never do this work of benevolence alone." It is necessary, therefore, that Societies be formed and have their appropriate sphere of action, and press onward their object to its full accomplishment.

II. Assuming my first position as established, agencies are indispensably necessary. The benevolent operations of the present day cannot be carried forward without them. Their necessity arises from the nature of the case. There must be some specified individual, or individuals, to manage every concern. It is so in agricultural affairs, in manufacturing business, in commercial, and in mercantile pursuits; in Colleges and Seminaries of learning. Every establishment, or business, however large, or small, or of whatever nature, must have its agent or agents. This, it would seem, cannot be doubted. The only question is, how much agency shall be employed? The amount necessary to be employed will depend altogether upon the magnitude of the concern, and the business to be performed. It may require that one, two, or more men should be engaged in it. Whatever it be, a sufficient number of men must be employed. More laborers are required to cultivate a farm of a hundred acres, than one

of fifty. A factory with ten thousand spindles requires more agency, than a factory with one thousand. So a commercial house of a million of dollars in capital, requires more men to superintend and manage its concerns, than a shop whose stock is worth only a thousand dollars. A literary institution of three hundred students, demands the labor of more instructors than an institution of one hundred. A Home Missionary Society, which has in view the supply of all the destitute feeble churches in the nation, requires more agency than one formed merely for the supply of a single State. So it is in respect to other religious Societies. The quantum of labor needed to manage them, will be according to the magnitude of the concern. No more agency should be employed than is absolutely necessary. But some is indispensable to sustain and carry forward the work. And the best policy, the cheapest in the end, is to employ sufficient agency. Without it, every thing will be embarrassed and retarded. There is, therefore, an absolute necessity of agency in any concern, and this must be in proportion to the greatness of the work to be accomplished. Says a distinguished clergyman, well acquainted with these subjects, "I am decided in my opinion, that Agents must be employed in promoting the great objects of benevolent enterprise at the present day. Means must be used, or the Christian community will not patronize these objects as they ought to do. Information must be given, and motives must be presented, or the good work will not be prosecuted with the desired liberality. For this purpose, we want general and subordinate agents."

In accordance with these views are those of the Managers of the different Benevolent Societies. Says the American Board of Commissioners for Foreign Missions, which is the largest and the oldest benevolent national institution in the country, and consequently has more ex-

perimental knowledge on this subject than any other society: "It is the settled conviction of the Board, resulting from experience, that, at least till a material change takes place in the relations of the various enterprises of benevolence, agencies must be a regular part of the system of means employed for extending the knowledge and influence of true religion through the earth. The Prudential Committee have therefore been endeavoring, for some time past, to bring this branch of the operations intrusted to their direction, into a regular system. In the execution of this design, they have distributed the country into various General Agencies, assigning each to a competent individual, appointed without limitation of time, and receiving for himself and family a competent support; to be assisted as circumstances in each particular field may require, by local and temporary Agents. While pursuing this course, the Committee do not doubt that they are supported in it by the Christian public. It is certain however, that many persons friendly to the missionary cause are not fully apprised how necessary these agencies are, and how numerous are the benefits resulting from them."

The American Bible Society, which is neither denominational, sectarian, nor sectional, but catholic and national, and commends its object to the conscience and heart of every one, cannot carry forward its operations without the instrumentality of agents. In one of its Annual Reports we find the following remarks: "It has always been the desire of the Board, that no more agents should be employed by this Society than were absolutely necessary. Wherever the auxiliaries can be induced, by the help of the clergy and others, to make collections of money, and distribute Bibles and Testaments among such as need them, this course is adopted. In some parts of the country, however, a different policy must be pursued,

or little is effected. This the auxiliaries feel, and feel so deeply, as often to employ and remunerate agents of their own."

The Board of Education of the General Assembly of the Presbyterian Church, which is, as it is technically termed, an ecclesiastical organization, in contradistinction to a voluntary association, thus expresses its opinion: "A general system of agencies, sustained by an adequate number of active and devoted men, is inseparable from the enlarged success of any institution, for doing good. Deeply convinced of this truth, and urged to the adoption of such a plan, both by the painful experience of the past, and the pressing solicitations of the churches, the Board have ventured to incur the expense of such an enterprise. Indeed they were persuaded, in view of the whole subject, of the actual economy of such a system."

The American Education Society adds its testimony in full confirmation of the above statements of these other Societies, in the following language: "The experience of this and other Societies, fully demonstrates the necessity of judicious and faithful Agents, to organize and put into successful operation, an efficient system of means to rouse the attention and call forth the energies of Christians in behalf of the benevolent enterprises. Without such special and authorized Agents to present its claims, no benevolent society will succeed."

III. What is the nature of that agency which is required in the benevolent efforts of Christians in the present day?

It is various. And it ought ever to be exactly such as is needed, such as will most effectually carry forward the enterprise. This subject may be illustrated in a single instance. Take for example the American Board of Commissioners for Foreign Missions. There is business for a Secretary. He must record all the doings of the

Society and attend to the correspondence. There is business for an Editor. He must collect, digest, write, and prepare for the Missionary Herald what is published in it, from month to month. There is business for an Agent. It is his duty to organize the community into Societies, and to collect funds for the benefit of the Institution. He must take the oversight of this matter, and, if the Churches will not discharge their duty in contributing to the object without it, he must visit them, and address them on this subject. There is business for a Treasurer. He is to attend to the fiscal concerns of the Society, and is responsible for every thing of a financial nature. Now, if the Treasury department requires the time of one man, that service must be rendered, or the enterprise cannot advance. So in regard to the office of General Agent, the Editor, or Secretary. Whatever the business is, a man must be set apart for its accomplishment, and the time he is to occupy in the service, will be in proportion to the magnitude of the work to be performed. If the business be not too much for one to perform, he may discharge the duty, naturally devolving on the Secretary and General Agent, or upon the Secretary and Editor, or a part of his time may be employed in some other way. The services attached to these several offices must be performed. As there is a connection in the whole, if one part of this work be neglected, the others will in time be deranged, as the machinery of a factory would be thrown into disorder, if an important wheel were removed. The connection and dependence of the different parts of one of the benevolent Societies are of that nature, that if one part is injured, the whole will be affected. Such are some of the agencies to be performed in carrying forward the operations of the Foreign Missionary Society. A great variety of other duties and services might be mentioned; but it is not necessary for my present purpose to descend

to these particulars. Somewhat similar agencies are required in most of our benevolent institutions, though these vary according to the nature and object of the Society.

IV. My next point of consideration, is the plan or method of efforts, for sustaining and advancing the Christian enterprises of the day.

Various methods have been adopted, and various other methods will no doubt continue to be adopted to instruct, impress, and excite the Christian community in respect to the benevolent movements of the churches. Perhaps no one would be better than the following: Let the whole country be organized as shall be most convenient, into one great Society for each benevolent enterprise. This is important for many reasons. A great Society always commands more respect, than a small one. There is something imposing in its nature; and it serves to unite and consolidate the whole community, to produce brotherly love, and to impart strength and energy to its movements; and thus its influence is happy.

There should be not only a National Society, but also State Branches, County Auxiliaries and Parish Associations. The minister of each parish, assisted by the officers of the Association, or, where no such body exists, by a committee of gentlemen and a committee of ladies, chosen annually by the church, should manage the concerns of the Society within their limits. Laymen, as well as clergymen, should take active parts in the work. Where suitable individuals can be found, it is desirable that different persons be appointed as officers of these several societies. For while every officer should feel interested in all the benevolent movements of the present day, yet those who are to take the most active parts should possess a holy zeal, a sort of religious enthusiasm in the particular object for which they are severally engaged that

the greatest amount of good be accomplished. No individual can be devoted, as he ought to be, to more than one object of this nature at the same time. The labor and expense of such services will also be more justly apportioned; and, as ordinarily they are gratuitous, they ought to be divided; and thus more persons will be brought to engage actively, publicly, and particularly, in the great enterprises for the conversion of the world. This plan of operation will also be a school, in which to train them up for active services in these benevolent efforts. It is in vain to think of keeping up, for any length of time, an interest in the minds of the community, in relation to any benevolent movement, unless some organization of this nature exists.

The Secretary of each County Society should have a superintendence of its affairs, and see that all due efforts are made on behalf of this cause. If he cannot attend to it, one or two ministers should be appointed annually to visit during the year, the several towns, by exchanging with his brethren in the ministry, and to present the subject fully before the people, and make what efforts may be deemed best in reference to the cause. In this way, objections to travelling agents will be removed, little or no expense will be incurred, the ministers who engage in this service will become better acquainted with the subject, and more deeply interested in it, and the people will be informed and excited to greater efforts on behalf of this cause. Says a devoted servant of Christ, "Every minister should be a subordinate agent, without fee or reward, to act in his own parish, and in a neighboring one that is destitute of a pastor; and he should feel himself bound to exert his influence, and lay out his strength in the good cause. How can he better promote the spiritual interest of his own people, than by doing it. To water others is the way to be watered themselves. The General Agent

will find much of his influence depends on the ministers, and so far as he can insure their active co-operation, he saves the expense of agents, prevents prejudices against the cause on account of expense, and promotes a greater willingness to contribute." These labors, with what efforts may be made in a general way, will best accomplish the object in view. Occasionally, the Secretary of the Branch or Parent Society, or some Agent, should visit the different County Auxiliaries, or Parish Associations, for the purpose of exciting them to greater efforts. "Every minister," remarks the above named clergyman, "will feel himself much aided by a visit from a General Agent, or by hearing him advocate the cause on some public occasion. For this purpose, he should attend the annual meetings of Auxiliaries, either of Counties, or States, with a view of exciting a fresh impulse in favor of the cause, and should also visit the principal, or more important places, for the same purpose." Each Branch should be regularly organized, and have its public officers. These should discharge the duties incumbent on them. The National Institution should be completely organized, having its public functionaries, suited to the several and various services. The preceding remarks will apply to all the great benevolent National Societies.

And, whether Parish Associations, County Auxiliaries, Branch Societies, or National Institutions—these of whatever kind they may be, should celebrate their anniversaries at the same time and together. Then to these religious festivals the people would go up as did the Jews to the great festival at Jerusalem. On such occasions, large assemblies would ordinarily convene, and in every point of view, they would be profitable seasons, as the means of grace; a happy, powerful, and spiritual impulse would be given.

In the prosecution of agencies on behalf of these char-

itable institutions, such arrangements should be made as will prevent an interference between the several Agents. If there is no concert in action between them, there will be, at times, absolute confusion in their operations. Let a case be supposed, and a case that may occur. An agent for Foreign Missions preaches in a certain place in reference to his subject, say on the first Sabbath in the year. The Sabbath following, an agent appears for Home Missions. On the third, an agent presents the wants of the Bible Society, and on the fourth, an agent from the Education Society visits the parish, and submits his cause for consideration. Two of these agents may happen to be present in the same place at the same time. They all wish to collect funds for the Societies on whose behalf they act. Now what result may be expected? The people, even good people, become tired of such frequent addresses by agents, grow disaffected with this kind of procedure, and ultimately, with the objects presented. The ministers, and ministers too who favor these objects and desire to do all in their power to subserve the cause of Christ, become embarrassed, and know not what course to pursue, in consequence of the irritation or disaffection of their people. The agents themselves feel unpleasantly. They become disheartened for want of success, according to their expectations. Though much labor is expended, but little money is raised, and many feelings are wounded. Let an agent follow others in quick succession, and the contributions he obtains will be much less than they would be if some little time had elapsed between their efforts. This fact has often been illustrated. Says a Minister of the gospel, "I have seen and felt the necessity of assigning a particular time for every important branch of benevolent effort. Till this is done, much of the labor and expense of agents is wasted. When two meet in the same place, to urge the claims of different societies, how-

ever judicious their movements, and however impartial their feelings, at least half of their time is employed to no good purpose." Now all this may be avoided by adopting a systematic method of operation. This would prevent all collision of feeling and interest among agents, ministers, and societies; and this is very important, for unless they go hand in hand, these institutions cannot flourish. The different societies, churches, and agents should agree upon some mode and time of efforts, which shall prevent all interference, and give to each benevolent society an opportunity for raising funds. It is too late in the day for any one institution to think of monopolizing all the charities of the Christian community.

Each society ought to be patronized according to its wants and importance in the great work of evangelizing the world. In building up the kingdom of Christ, the different denominations, the different societies, and the different agents, should be like different mechanics employed in erecting a building. Then might it be said of them, "They helped every one his neighbor; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the sodering, and he that fastened it with the nails that it should not be moved." Then "Ephraim would not envy Judah, nor Judah vex Ephraim." From this method of operation great good would result. The Christian community would know when to expect agents on behalf of certain societies, and would be informed of the state and operations of them and the reasons for efforts. The Churches, too, would prepare to act, and to act systematically, and efficiently. Christians would bear these objects upon their minds, converse respecting them, and pray for them, and stir up one another to these benevolent efforts. In this way they would be much more

likely to appreciate, in a proper manner, the object of the different Societies, and not imagine that any one cause is the only one worthy of patronage, or in need of assistance. They would know, too, at what time application was to be made by collectors and others for funds on behalf of certain objects, and would have their money in readiness, and would not be so liable to let one subscription lap upon another. Their payments to a very great degree, would be made at the time, and this would save labor, money, and unpleasant feelings. The collection of a subscription months after it was made, is nearly as difficult as to obtain it at first. This mode of procedure, too, would prevent all fears with the people, or agents, respecting interference. Something like this must take place, or the Christian community will become totally unfitted for charitable contributions.

Each National Institution should have a periodical, to communicate light and knowledge in respect to the cause it advocates, and to present its claims to the community. Without these, the religious public will be dormant, and nothing will rouse it, but a publication zealously devoted to its objects. As the receipts and expenditures of funds will be from time to time published in the periodical, it answers as a voucher to the religious community, in respect to the money which they contribute. This is highly important on account of the favorable effect on those who bestow the charities, on those who are the almoners of these sacred bounties; and on the irreligious part of society, which is hereby certified of the right disposal of these consecrated funds.

V. Some of the objections to the present method of operation, in carrying forward the benevolent enterprises of the present day, will now be considered.

1. Too many persons are engaged as Agents.

The work of evangelizing the world undertaken in faith, prayer, and hope, and carried on by the benevolent enterprises now making, must be accomplished. All who are not hostile to the church, and who have candidly and fully attended to this subject, will acknowledge this. A suitable number of men must be employed for the advancement of these different objects. Now are more persons occupied in this species of business than are needed? Can the objector state particulars? Are more men engaged in the Foreign Missionary enterprise than are necessary? No one thoroughly acquainted with that concern will say there are. If one from the Treasury, Secretary, Agency, or Editorial Department, were taken away, the whole enterprise would suffer. This, it is believed, would be the case, were there a removal of any permanent officer in any one of the grand movements, which characterize the present age. If this be a fact, then too many persons are not employed in the benevolent work of converting the world. The cause of Christ would suffer, if these men, or any of them, unless their places were supplied, were to turn their attention to some other pursuit;—were they to become, for instance, parochial Ministers.

2. The present method of carrying forward these benevolent efforts is too expensive.

Upon reflection, it would seem that the mode of operation now adopted, is attended with the least expense. No business can be done so well, and with so little expense, by many, as by few. This is taught by reason and experience. In carrying forward any enterprise, it is much the most economical, to employ a few individuals who shall be wholly devoted to the work. Men, therefore, should be consecrated to this business, and compensated for the performance of it, "for the workman is worthy of his hire." "In Great Britain it has been found necessary, by all the important Missionary Institutions, to engage the services

of active and distinguished Clergymen who take considerable journies, attend the meeting of auxiliary societies, preach sermons, and deliver addresses on the subject of missions. This course has been attended with great success." What is true in this respect, in relation to missions, is true in relation to all other benevolent institutions for the conversion of the world.

3. Ministers and private Christians can do this work, and, therefore, agents are not needed.

It is very true that Ministers and Christians can do much, and ought to do much in this blessed work. Ministers ought to pray, preach, and converse more in respect to these things than they do, that the people may be excited to greater zeal and activity. Christians should become more interested in the benevolent efforts of the day, and speak often one to another on these subjects, and strive to interest others in them. They should open their hearts, and contribute, and induce others to contribute, to these objects. But when all this is done, they have not accomplished the work in view. Neither can settled Pastors, or private Christians, as a body, perform this service. For instance, the American Board of Commissioners for Foreign Missions, has a Secretary, Editor, and Treasurer. The labors to be performed by these men cannot be done by Ministers and Christians at large. No Minister, or Ministers, can superintend the whole concern, perform the correspondence, edit the Missionary Herald, and discharge at the same time, the duties of a Pastor. No Christian can do this work, unless set apart to it. It would be utterly in vain to attempt it. Says one whose attention has been considerably turned to the benevolent movements of the present day, "I am inclined to believe, that all Christians of any considerable acquaintance with the Scriptures, and the events of Providence, admit that many, if not all, the benevolent societies of the day, are

necessary to the accomplishment of the prophecies and the universal establishment of Christ's kingdom. I hope also, that these operations will soon be carried forward more effectually and at less expense. But I am not prepared to propose the dismission of Agents, Secretaries, or publications. Taking the Christian world as it is, they are necessary. If the Ministers of the Gospel and their churches had suitable knowledge and right feelings, Agents might be dispensed with. But neither Ministers or Churches are prepared for this now, and I have some fears, that they are making very little advance towards it. Some Ministers are opposed to the employment of Agents, and yet they and their churches would do scarcely any thing without them. In general, Churches are in a great measure what their Ministers are. If ministers are swallowed up with selfishness, we may expect churches to be also. If ministers pray, preach, and practice, for the benefit of the world, most of the members of their churches, and a great part of their congregations, will be ready for every benevolent work. I do most sincerely wish Ministers were better educated in these things, and candidates for admission into the churches better taught by precept and example. At present we must have Societies, Secretaries, and Agents." Says another clergyman, "Ministers may exert a most salutary influence on the minds of their people in stirring them up to prayer, contributions and mutual endeavors. But can they take the work of the Christian enterprises entirely into their own hands and relieve the church from the tax arising from agencies? My answer is, that at present, whatever may be hereafter, they cannot. It is universally agreed that the number of persons to be found in the Christian community who are suitable to undertake in important agencies is small. Many good Ministers have not the moral power to stir up Christians to a liberal state of

feeling and induce them to contribute largely. I judge of the utility of Agents in part from their happy effects upon my own people. It is in my view owing to their influence, that Ministers and Churches have progressed in zeal and a willing mind to promote the spread of the Gospel to the degree it has been, and it will not be safe to withdraw their propelling power."

Such is the nature and necessity of the agencies to be employed in the benevolent enterprises for the conversion of the world. These enterprises should be hastened with all possible effort. Using the language of one ardently engaged in such pursuits, "Every good work should be zealously prosecuted, otherwise more precious souls will be lost. And who can make the loss good to those who perish? What is our labor, what is our money, compared with the worth of the immortal soul?"

Appendix N.

DISSERTATION XV.

QUALIFICATIONS OF PUBLIC AGENTS.

The great work of evangelizing the world is to be accomplished, instrumentally, by the ministry and the press. While pastors are laboring for the conversion of sinners, and the edification of Christians at home, missionaries are to be sent abroad to preach the gospel to the heathen; the Bible is to be distributed to all the families that dwell upon the face of the earth; and religious tracts are to be scattered to the four winds of heaven. That these and the various other plans of Christian effort may be executed, the benevolent societies, whose object is the conversion and sanctification of the human family, must be sustained and enlarged in their operations. To do this is a work of great labor, and one that must be performed by men especially set apart to this service. Hence the necessity of public agents for Benevolent Societies.

In view of the prominent part which these agents are to take in evangelizing the world, it is important, that the qualifications requisite in them should be pointed out, both as it respects those who sustain these relations, and the Christian community, by whom they are employed. Nor is this subject one of so much delicacy as it would seem to be on a slight view of it. The qualifications important to be possessed by persons in

either of the three learned professions, law, medicine, and divinity, are often considered. Those of ministers, especially, are a frequent topic of discussion at the time of their induction into office, and beneficial effects to the people, and to the ministry, are supposed to result from it. Similar effects may be experienced from the discussion of the characteristic qualities necessary in agents.

What qualifications, then, are desirable in a public agent of a benevolent society?

1. Respectable talents.

If an agent possesses only ordinary mental powers, however much he may be loved for his amiableness, he will not be duly respected, and, consequently, the cause he pleads will in some measure fail to be appreciated; for it is usual and natural to associate the cause advocated with him who advocates it. It is important, that an agent possess good talents, that he may be able to present his subject in a forcible and impressive manner. It is even desirable, that his mind should be of a high order, though this is not absolutely necessary to his being useful. A competency of talents for his work is absolutely essential.

2. Good sense.

This is a combination of talents, and a primary requisite. While an agent ought to possess a clear and comprehensive mind, it should be well balanced, that soundness in judgment and discretion in action, may characterize all his proceedings. What is sometimes called forecast, should be a distinguishing feature in his character. A large share of sound, common sense, is indispensable in an agent; for without this, he will not be likely to succeed in his enterprise.

3. Respectable appearance and address.

It is desirable, that an agent be favored with an attractive form. His manners, too, should be prepossessing—social, amiable, and free from violations of etiquette;

his attire and habits respectful, and such as become a clergyman. The opinion, that an agent will be more acceptable and successful by laying aside his clerical dress and practices, is entirely erroneous. By such conduct, he will be considered as treating the ministerial character with levity, degrade himself, and consequently, diminish his usefulness. It will be a favorable circumstance if an agent possesses a voice that is pleasant and easily audible, and an utterance which is ready and distinct. These will render him more acceptable, and will greatly facilitate his labors.

4. Good health and spirits.

These will have a tendency to prevent depression in seasons of trial, which an agent will be liable to experience; and happy for him will it be, if under them he has the sympathy of those around him, and if, by nature and grace, he is able to endure them. Bodily indisposition and mental dejection will unfit him for his arduous services, and the discouraging scenes through which he may be called to pass. He ought to possess great courage and a determined perseverance, and never be diverted from the path of duty; and an air of cheerfulness and hope should always be exhibited in his countenance, while engaged in promoting his cause.

5. Ability to devise and prosecute those plans, which are best adapted to accomplish the object in view.

It is important, that an agent be able to devise plans not only for himself, but also for others, that they may assist in the enterprise in which he is engaged; and his plans should be not fanciful, but judicious and feasible. While he plans wisely, he should be able, also, to set himself and others to work in the accomplishment of the plans devised. It is, moreover, important, that he be bold in his conceptions, ardent in his feelings, and efficient in his operations—not blustering in his movements, but

sober, steady, and diligent in his labors. In order to devise and execute those plans which will best promote his object, he must possess a full and accurate knowledge of the enterprise in which he is engaged; and while in the prosecution of his work, he should "expect great things, and attempt great things."

6. Good business-habits.

An agent ought in some degree, to have confidence in his own abilities; and yet be always ready to receive advice and assistance from others. He ought likewise to be quick in thought and movements, but not hasty in decision or action. It is desirable, that he should be a good financier—be strictly accurate in all pecuniary concerns, and scrupulously and punctiliously so, in collecting funds and accounting for them. He should be uniformly frank in all his conduct, and devoid of all deceptive practices and cunning craftiness in his proceedings. All he says and does should be in perfect accordance with truth—truth neither exaggerated nor diminished. Overstatements for the purpose of accomplishing an object are not to be approved. The doctrine, that the end will justify the means, is never to be adopted. He should, too, be habitually exact in all his transactions, and punctual in all his engagements—ever acting under a realizing sense of his responsibility to the great Head of the church, and also to some public board. This is necessary for his own safety and defence, as well as a guarantee to the community for the faithful discharge of his duties.

7. Gentleness and liberality in feeling and conduct.

An agent ought to be exempt from selfish or sinister motives and purposes, sectarian prejudices and local partialities,—disposed to gratify the community in their predilections, so far as is consistent with truth and duty. He ought to possess a large soul—one that can overlook trifles, and will not descend to low measures—one that is charitable towards those of different views and feelings,

and will embrace in its benevolence the great family of man. He ought also to be devoid of affectation, or a magisterial air, and to possess and exhibit high and commanding principles of action. Never should he be guilty of incivility or misbehavior towards any individual, because he happens not to think with him in relation to his object, or to contribute to it so largely as he would desire. Soft words and a winning manner should characterize one who is to act in the official capacity of a public agent. He should, too, ever treat with all due respect the ministers of the gospel, and enter their inclosures only by the door, remembering, that each one of them is bishop in his own diocese; nor should he ever interfere with the concerns of the minister, or church, or parish. Nothing like dictation should appear in his feelings, manner, or conduct. It will be a happy circumstance, if he shall have been a pastor, as he will then know the views, feelings, and rights, of those in that situation, and be able so to demean himself as to meet their approbation.

8. Deep interest in the cause of benevolence generally.

A person who acts as an agent should be favorably disposed towards all the Christian enterprises of the present day, and exercise the most fraternal spirit towards those individuals who conduct them. While he should never view his own object as the only one worthy the attention of all Christendom, nor perhaps as the most important; nor infringe on the rights and prerogatives of those who may have fellowship with him in the same or other benevolent societies; he should, however, possess full confidence in the cause he espouses, love it, and be ardently engaged in its promotion. This he may do and not disparage kindred institutions, but regard them as necessary parts of the great whole. He should, too, be capable of strong emotions, and be so engrossed with the cause of benevolence, as to labor indefatigably with body and mind; feeling, that "the king's business requires haste,"

and that "it is good to be zealously affected always in a good thing."

9. Entire devotedness to the enterprise in view.

In carrying forward the affairs of this world, there must be a division of labor. All cannot perform the same or every part of the work which is to be done. This is so in the nature of things, and this being true, every individual should perform the service which falls to him. An agent, therefore, should consider himself as wholly set apart to the employment assigned him,—as exclusively devoted to it in thought, purpose, and action. In this way he will accomplish more, and all interferences and jealousies will be prevented. As a general thing, it is not expedient, that an agent should perform the business which peculiarly belongs to pastors; nor is it wise, for an agent of one benevolent society to take an active part in managing the concerns of another similar society. Evils have arisen, and evils ordinarily will arise, from such a course of procedure.

10. Circumspection in conversation and deportment.

The conversation of an agent should be principally on the subject of his agency. His affections should be absorbed in his own cause, and then, out of the abundance of his heart, his mouth will speak. He should be strictly a confidential man,—one who will neither tell all he knows, nor disclose secrets. Some men seem to glory in revealing every thing, as well as knowing every thing. But no man is more to be dreaded or despised, than one who goes about retailing what ought to be his own secrets or the secrets of others. Such conduct in an agent will be detrimental to himself, or to the cause he espouses. He ought, therefore, to set a watch at the door of his lips, and at the same time to maintain such a deportment generally towards those with whom he associates, as rather to prevent, than invite, too much inquisitiveness on their part. His whole conversation and intercourse with indi-

viduals, families, and the great community, ought to be holy, and to have a sanctifying effect. Wherever he is, or in whatsoever circumstances, he should endeavor to lead all to God, and to devotedness in the cause of the Redeemer. In all his deportment, he should, too, be very observant of the courtesies of life, and never suffer those families whose hospitality he enjoys, to be incommoded on his account. A gentlemanly, unobtrusive manner, is peculiarly becoming. There is a heedlessness much to be reprobated, and an undefined courtesy much to be approved.

11. Freedom from a contentious disposition.

Possessing the spirit of meekness, forbearance, and kindness, an agent should refrain from petty strifes, and maintain, at all times, and in all places, the dignity which becomes the ministerial character. He ought never to permit himself, in the common acceptation of the term, to dispute with those with whom he associates, or to come in collision with any class of people whatever. He should be free from a censorious, fault-finding spirit, and abstain from all sectarian and unnecessary controversies, being so much engrossed in his own peculiar business, as to leave no time for such subjects, feeling also, that he is "doing a great work and cannot come down" to engage in things of this nature. Were this the case, more harmony would subsist even among agents representing the different denominations, and engaged in subjects the most exciting; and thus, through their instrumentality, party feelings and sectarian jealousies might be allayed.

12. A good classical and theological education.

Knowledge is power, in every department of human life and action, and no less so in the ministry, than in other professions. This is true also in respect to agents. A good education will ordinarily be necessary to qualify them for their work, and to obtain for them respect with the literary and religious, and I may add irreligious, part

of the community. And this education permanent agents must acquire, before commencing their agency, for after entering upon it, they will have no time to obtain it, and, had they time, their minds would not be suitably prepared to do it. This remark applies but partially to those agents who are temporarily employed. Most men, uneducated in the business to which they are devoted, are predisposed to be radical in their principles and conduct. As a general thing, this is true not only of those of this description in the learned professions, but also in the other occupations of life. Not having been disciplined like those regularly taught, they are very likely to possess in many respects feelings and sentiments different from others, and, consequently, to conduct in a manner that will be diverse. It is on this account desirable, that an agent should be regularly and thoroughly educated. He will also be much happier in the society of those who are thus educated, than he would be were he destitute of such an education.

13. Eminent piety.

Above all things, an agent ought to possess piety,—piety of the highest order, the most ardent and devoted; not periodical, but uniform piety. His heart should glow with love to God and man. He should feel, that all he is, and has, and can do, is Christ's, wholly Christ's,—consecrated to the promotion of his cause and the honor of his name. A desire for the glory of Jehovah and the salvation of men, together with a deep sense of dependence on God for success in his enterprise, ought ever to be prevalent in his mind. Such piety will inspire him with courage and incite him to vigorous efforts,—efforts which will be accompanied with humble, fervent, importunate, and persevering prayer.

The intercourse of such an agent with the community will ever be sanctifying; and his addresses will impress

the people to whom he may have access, with their high responsibility for the right improvement of their talents, time, property,—their all. His sanctity will recommend him to the conscience and heart, and will secure for him the respect, confidence, and cheerful co-operation of the public generally.

Such are some of the traits of character desirable in a public agent, though it is not to be expected, that any individual will possess them all, or any one of them in perfection. As in other persons, so in agents, perfection of character and life is not to be found. The most that may reasonably be demanded, is a good degree of approximation to it. An agent who possesses this will give satisfaction to the public, and be cordially welcomed by ministers and people. He will be acceptable in the family, in the pulpit, and in all his intercourse with individuals.

The design of the preceding observations is to present for consideration some thoughts on the necessity and qualifications of agents, by the perusal of which they themselves, and the public generally, may be profited. Having satisfied myself, that the subject ought to be brought before the community, and having been urged to do it by a number of individuals whose judgment is highly to be respected, I have been induced to comply with their request. The remarks are commended to the reflections of a candid public, the numerous agents that may be employed, and the different benevolent societies which may appoint them.

Appendix O.

DISSERTATION XVI.

REVIVALS OF RELIGION.

"O LORD! revive thy work." Such was the prayer of Habakkuk in view of the discovery, which Jehovah had made to him, of his future dealings with his chosen people. God had threatened severe judgments upon Israel, in prospect of which, the Prophet prayed, "O Lord, I have heard thy speech and was afraid. O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy." The effects of religion are most happy, both in prosperity and in adversity. And, therefore, as it was the prayer of Habakkuk, that God would revive religion, which emphatically is his work; so this should be the continual prayer of all Christians; and with this their exertions should correspond. The subject under consideration is revivals of religion. In the discussion of this topic it is proposed to show,

I. What is meant by a revival of religion.

II. When a revival of religion may be expected. And,

III. Why it may be hoped that revivals of religion will be multiplied and extended, to a greater degree than they ever have been.

I. What is meant by a revival of religion?

The phrase "revival of religion," has become of very general use, and signifies what is commonly understood by the effects of the outpouring of the Holy Spirit. By it is meant no reverie of the imagination, no wild extravagancies of the mind and life—no illusion;—but a solemn reality—the attention of saints and sinners, spiritually directed to the subjects of religion, the conviction and conversion of the impenitent, and a corresponding reformation in moral and religious deportment. These are implied in a revival of religion.

1. In a revival of religion, the attention of saints and sinners is awakened to religious subjects.

Generally speaking, a revival of religion commences in the church. Christians become solemn, and deeply impressed with the importance of renewed diligence and increased devotedness in the cause of Christ. They are more engaged in prayer and religious duties; more constant in public, private and secret devotions; and more desirous of the salvation of immortal souls and the glory of God. They converse more frequently and with greater interest on spiritual subjects. Their minds are much abstracted from the world, and alive to God and divine things; and their engagedness appears in their looks and demeanor. Beholding the people of God thus aroused from stupor and enlivened in holy duties, impenitent sinners also become affected. They begin to think there is a reality in religion. They have recourse to serious reading, conversation and reflection; and they frequent meetings for public and private worship, and are attentive and solemn. Every thing of a religious nature becomes deeply interesting whether agreeable to their feelings or not. Such usually, though not always, is the first appearance of a revival of religion. God acts as a sovereign, and in

nothing is his sovereignty more strikingly displayed, than in the dispensations of his grace.

2. In a revival of religion, impenitent sinners are convicted of their sins. Their consciences are awakened. They perceive in some degree the length and breadth of the law of God, and are sensible that their feelings and conduct have not been commensurate with its requirements. Their iniquities pass in awful review before their minds, while convictions of transgression and guilt fasten upon them. "The arrows of the Almighty are within them, the poison whereof drinketh up their spirits; the terrors of God do set themselves in array against them." They are deeply sensible of their miserable condition, and their danger of perishing eternally; and the thunders of Sinai seem ready to burst upon them. They no longer deride the truths of religion; no longer view them as fiction, or a cunningly devised fable; but as a solemn reality. Before this they were insensible and secure in the road to ruin; but now they are pierced as with a dart. And, being pricked in their hearts, they cry out, "What must we do to be saved?" "How shall we flee from the wrath to come?" Persons of all descriptions—the vain and the loose, the profligate and the despiser, the stout-hearted and the feeble, the moral and the immoral, the old and the young, are alike the subjects of such awakenings.

Here let it be observed, however, that the convictions of sin in some persons are vastly different from what they are in others. Some, as Dr. Scott for instance, have comparatively very slight convictions of sin before their conversion. Others have dreadful and pungent convictions, and are borne down into the dust in view of a holy God, and their awful depravity. The terrors of their mind affect their animal nature, deprive them of sleep, and prevent them from attending to their worldly occupations; and their apprehensions of guilt and misery increase as they

approach the time of conversion. This was the case with John Bunyan. Others again have deeper convictions of guilt after they obtain a hope than before. This was the case with President Edwards, the elder. Some experience these convictions for a short time only, as the 3,000 on the day of Pentecost; others, for days; others, for weeks; and others again, for months, before they experience a change of heart. And some are impressed with their sinfulness and danger; whose convictions after a time wear off, and who remain destitute of a hope that they have spiritually passed from death unto life. This was the case with Felix. Some have their consciences suddenly smitten by news of the conviction or conversion of others; by something of a religious nature heard in public or private; by some passages of Scripture; by some sermon; or by some striking dispensation of Divine Providence. Others are affected more gradually. They first become thoughtful, and by meditating upon those things of religion which have an awakening tendency, deep conviction ultimately takes fast hold on them. Some who have been concerned in a degree for their salvation many years, are roused to a greater sense of their guilt and danger.—Some are affected by the justice of God; others, by his mercy; some, by his sovereignty; others, by his forbearance; some, at a view of heaven and its glories; others, at a view of hell and its miseries. Some have their minds fixed on particular sins they have committed; others, on particular mercies of God towards them. Some are deeply impressed at the truth of the Gospel in general; others, at the truth of some particular doctrine. Thus conviction of sin in different persons varies in the degree, duration, manner and occasion of it. But in one absolutely essential feature, it is alike in all—a sense of their entire depravity, guilt and ruin.

3. In a revival of religion impenitent sinners are con-

verted. They experience that new birth, without which none can see the kingdom of God. A few mercy drops increase to a copious shower of divine grace. The work of the Lord increases. The noise among the dry bones waxes louder and louder. "The stately goings of God are seen, and Zion puts on her robe of righteousness and salvation." Day after day, week after week, and perhaps month after month, sinners are called out of darkness into God's marvellous light; "are brought up out of an horrible pit, out of the miry clay and set upon a rock, and a new song is put into their mouths even praise unto God." In revivals, multitudes have thus been renewed by the Spirit of God, have had the stony heart taken from them, and have received a heart of flesh, who now walk in the statutes of the Lord, and keep his ordinances to do them. These are so many "epistles of Christ, written not with ink; but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart."

Here it is proper to remark, that the experiences of Christians are frequently different. The Almighty is not limited in his mode of action. There are diversities of operations, though it is the same God which worketh all in all. Some have great religious experiences. Their convictions are deep and pungent, and their conversion clear and striking. Others have but feeble religious exercises of mind, who ultimately give good evidence of grace in the heart. Others again can give scarcely any account of what God has done for their souls; are in darkness and doubts who, nevertheless, have a faint hope, and who in the eyes of charity are Christians. But conversion, if real, be the evidence of it what it may, is a great and glorious work of God. Every converted soul is "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And every person, who has truly experienced religion, can adopt the language of Scripture and say, "One

thing I know, that whereas I was blind, now I see;" "old things are passed away, behold, all things are become new." Religion seems to them a different thing from what it once did; the Bible, a new book; the preaching of the Gospel new; and religious company and conversation new. The reason is obvious. They see and hear with new views, feelings and affections.

4. In a revival of religion, a reformation in moral and religious conduct takes place.

Every truly converted soul is "the workmanship of God, created anew in Christ Jesus unto good works." "Faith without works is dead." "If the tree be good, the fruit will be good also." In all revivals of true religion, therefore, the hearts and lives of their subjects are reformed. A happy alteration is effected, both in individuals and society. Sinful practices are surrendered, old quarrels and backbitings subside, and the resorts of intemperance and dissipation are forsaken. The vicious, become virtuous; the contentious, peaceable; the intemperate, sober; the spendthrift, prudent; the abandoned, reclaimed; and the rough and sour in temper and manners, softened and sweetened. He that stole, steals no more. He that swore profanely, no more takes the name of God in vain. The churl becomes liberal. The dishonest man no more defrauds his neighbor. Inoffensiveness of life and conversation prevails. There is an eagerness to listen to the words of eternal life, an earnest application to the means of grace—reading and meditating upon the Scriptures, public, private, and secret worship. The Sabbath is more strictly observed, and becomes a delight, the holy of the Lord, honorable. The tabernacles of the Lord of Hosts are amiable. Public assemblies are thronged and attentive.

Such are the benign, beneficent, and happy effects of true revivals of religion. Did they universally obtain,

paradise would be restored; heaven would come down to earth. And of this nature, to a good degree, there have been extensive revivals. Many and signal instances of such revivals are recorded in the Old and New Testaments. God at times, remarkably displayed his power and grace in building up Zion. This also has been the case in succeeding ages. During a few years past there have been more revivals, than in any equal period of time. These will be multiplied and extended; for the whole world is to be converted to Christ, and he is to reign King of nations as he does now King of saints.

II. When may a revival of religion be expected?

1. When Christians are excited to frequency and fervency in prayer, it is a strong indication in favor of a revival of religion.

When God accomplishes great things for his Church and people, it is usually preceded by extraordinary prayer. It is the language of his children, "Let us go speedily to pray before the Lord, and to seek the Lord of hosts." "They that make mention of the Lord keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." They are fervent, incessant, and importunate in their supplications at the throne of grace.—Prayer is the appointed way of obtaining blessings. And there is an indissoluble connection between the means and the blessings. It was thus ordained in the counsels of eternity. When God promised in the book of Ezekiel a new heart and a new spirit, he said, "I will yet for this be inquired of by the house of Israel," meaning his church, "to do it for them." Said the Saviour to his disciples "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you." "And it shall come to pass," said God by his Prophet, "that before they call, I will answer, and while they are

yet speaking, I will hear." It was while the disciples prayed, on the day of Pentecost, that they were all filled with the Holy Ghost and three thousand were converted. Not an instance of united, humble, ardent, believing, and persevering prayer for the outpouring of the Holy Spirit, can be found, which has not been owned and blessed of God. "As soon as Zion travailed, she brought forth her children." "God will arise and have mercy upon Zion, for the time to favor her, yea, the set time is come, when his servants take pleasure in her stones, and favor the dust thereof." "And ye shall seek me and find me, when ye shall search for me with all your heart." When Christians, therefore, are engaged in supplication for a revival of religion; when they carry the case to God, with whom is the residue of the Spirit, and take hold of his covenant, it is an indication that God is about to bless them in the desires of their hearts. "When the Lord shall build up Zion, he will regard the prayer of the destitute, and not despise their prayer."

2. When Christians are excited to converse much on religious subjects, and with deep interest in them, it is a circumstance in favor of a revival of religion. "Then they that feared the Lord spoke often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." The two disciples of Christ were greatly affected by his conversation, as they went to Emmaus. They said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures." Impressed with the beneficial effects of religious conversation, the apostle says, addressing himself to Christians, "Be ye holy in all manner of conversation, and let your conversation be as becometh the gospel of Christ, and exhort one another daily." When, therefore, we see

Christians, out of the abundance of their hearts, speaking for Christ and his kingdom; when, instead of the follies, pleasures, and worldly projects of the day, religion is the theme of conversation, the general inquiry is, What of Zion? then we have an omen for good in behalf of a revival of religion.

3. It is a circumstance favorable to a revival of religion, when church discipline and the order of the gospel is duly observed.

It is a lamentable fact, that some of our churches have lost much of their ancient beauty and excellence. They have departed from their primitive purity and order, and consequently, bleed with manifold wounds, by divisions and contentions. On them is inscribed Ichabod, the sad memorial of departed glory. The church while in this state cannot expect to flourish, or to see religion prosper around them. While there was an Achan in the camp, Israel could not succeed. The church is characterized as ultimately being "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners;" but before this can be the case, the churches must be purified and reduced to order. Then they will be respected, and have a reforming influence in society. Were church discipline and gospel order properly observed, the Lord would appear in his glory and build up Zion. In many places a reformation in this respect has been followed by a revival of religion. Sometimes the observance of a day of prayer and humiliation, and the renewal of church covenant, have been attended with most happy effects. The Spirit has been poured out, and many sons and daughters have been born unto God. Renewal of covenant was a means of reformation in the days of Asa, Jehoshaphat, Hezekiah, Josiah, Ezra and Nehemiah. And this practice was often observed by the churches of New England during the first century after its settlement, and was urgently recommend-

ed by the reforming synod, held in the days of Dr. Cotton Mather.

4. Another circumstance, favorable to a revival of religion, is the diffusion of religious instruction and intelligence generally, especially when it awakens interest and leads to reflection. It is through the medium of the understanding that the heart is affected. Hence the necessity, that the understanding should be informed on religious subjects. When people are ignorant of divine truths, they will not be affected by them. There are no converts to the gospel, where its light is not enjoyed. "Where there is no vision the people perish." There must be light as well as heat, and light in order to heat, or nothing is divine and heavenly. Christians are represented as "begotten with the word of truth;" "born again by the word of God;" "begotten through the gospel;" "sanctified through the truth." We have no account in Scripture, that any who had arrived at years of discretion, were converted, until the means of instruction had been used with them. And though knowledge be diffused, unless it become interesting it will not produce effect. Where there is no sensibility, there will be no impression; but the reverse is true. Where then religious instruction and intelligence are generally disseminated, and excite attention, a revival may be expected.

5. The prevalence of brotherly love and union in the church, is indicative of a revival of religion.

The covenant of the church, which is an expression of the scriptural ties by which Christians, embodied in an ecclesiastical state, are bound by the King of Zion, has a tendency to induce them to "put on charity which is the bond of perfectness," and to "keep the unity of the Spirit in the bond of peace." Thus united, and bound together in faith and love, they will be one in action;—and "union is strength." "A threefold cord is not quickly broken."

Union of feeling, purpose and conduct, is absolutely essential to the prosperity and happiness of a Church. On the contrary, disunion will destroy all confidence, result in discord and confusion, and blast all good hopes. "A house divided against itself cannot stand." When, therefore, brotherly love and union prevail in the church; when its members are cemented together by holy affection, and their deportment towards each other is such, as to constrain the observing world around them to exclaim, "Behold how these Christians love one another;" when they are careful to let "no root of bitterness spring up among them," and are at peace among themselves;—then the God of love and peace will be with them and bless them, and cause his Holy Spirit to descend upon them, and revive religion.

6. Zeal and increased fidelity on the part of ministers, are an indication favorable to a revival of religion.

"Is not my word like as the fire and the hammer, that breaketh the rock in pieces?" "It pleases God by the foolishness of preaching to save them that believe."—"Christ preached, is the power of God, and the wisdom of God unto salvation." This consists in the administration of the word and ordinances, and is the principal means of revivals of religion. The gospel, therefore, should be preached with zeal, with pathos, with energy, with faithfulness. This mode of preaching will be most likely to effect the conversion of souls. Engagedness, courage, and unyielding resolution, will do much towards accomplishing any object. These greatly helped Alexander to conquer the world. These vastly aided Luther, Knox, Whitefield, Buchanan and others, in their holy achievements. The zeal, courage and perseverance of Paul, with a divine blessing, will do almost any thing. Now, the ministers of religion are leaders under Jesus, the Captain of salvation. Christ's command is, to go forth, strong in

the Lord and in the power of his might, in the war against sin and Satan. And shall they refuse to follow when Christ's banner is displayed and his trumpet blown? They should rather be "fervent in spirit serving the Lord,"—be engaged in preaching, not only in public, but also in private; should be very observant of pastoral visitation; should go from house to house, warning every man, and teaching every man, in all wisdom and understanding, that divine truth may be made to bear upon every heart; and be animated and bold, affectionate and winning, always faithful in their divine Master's service. When they thus acquit themselves as ambassadors of the Lord Jesus, as ministers of the grace of God, then they may humbly hope, that the work of the Lord will be revived among them.

III. Why may it be hoped that revivals of religion will be multiplied and extended, more than they ever have been.

1. There is reason to believe that in time to come divine truth will be preached more faithfully, clearly and forcibly.

It is gratefully acknowledged, that God has raised up, in different periods of the church, many faithful, pungent, and successful preachers of the Gospel. Such were Luther, Calvin and Baxter, and such were Whitfield, Edwards, the Tennants, Brainard and Bellamy, and such are many of the ministers at the present day.

But as the latter-day glory approaches, it is to be expected, that truth will be discerned more clearly. By this is not meant, that new truths will be revealed from heaven, or be discovered from the Bible. The Sacred Scriptures are now complete, and an infallible guide—the same yesterday, to-day, and forever. But by the helps enjoyed, and from a continually increasing desire to be

able to present truth with the greatest simplicity and precision, it may be expected that it will be seen more clearly and preached more powerfully. The Bible will be better understood, and the Ministers of the Gospel will be eminently burning and shining lights. The hearts, too, of Ministers will be more alive to the salvation of men. They will be particularly intent on their conversion, and their preaching will be directly to this point. Hence they will be more clear, faithful and forcible in the dispensation of divine truth. This is one reason for expecting that revivals will be multiplied and extended.

2. The multiplied means of grace will conduce to the promotion of revivals of religion.

Some of them seem to be almost extraordinary means. Of this nature are the benevolent religious societies, Sabbath Schools, Bible and Theological Classes. These in the very nature of things, are means of grace, and are employed as such in the government of Jehovah. In the benevolent enterprises of the present day, the objects in view, and the plans of operation, are adapted to instruct, convert and save men. Every dollar properly given serves to enlist the feelings, prayers, and efforts of the giver to the cause patronized. The very act of contributing is a means of grace. It expands the heart, and induces universal and diffusive benevolence. The religious schools and classes now in existence among children and youth, will be the means of imparting knowledge to those, who enjoy this benefit. This is necessary to conversion. Divine truth is not only the manna on which Christians feed, but it is the means of instructing, and impressing the minds of others. There is a connection between knowledge and grace. Without religious impression there will be no conversion, and there will be no religious impression, without instruction in divine truths. The means of grace produce their effect by presenting truth

before the mind, and motives to affect the heart in view of it, the Holy Ghost giving efficiency to them, and thus rendering them effectual to the salvation of the soul. Protracted religious meetings have in some instances been greatly blessed; but they should be considered as extraordinary, rather than ordinary means, and be held with much discretion. In view of the multiplied means of grace, it may be expected, that revivals of religion will be increased in number and extent.

3. That revivals of religion will be multiplied and extended more than they ever have been, is evident from the Sacred Scriptures.

It is expressly predicted, that there shall be as introductory to the latter-day glory of Zion a most remarkable effusion of the Holy Spirit. Jehovah speaking of this time by Isaiah, says, "Hear, O Jacob, my servant, and Israel whom I have chosen;—I will pour out my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another subscribe with his hand unto the Lord, and surname himself by the name of Israel." By the prophet Joel, he says, "And it shall come to pass afterward that I will pour out my Spirit upon all flesh." And, as a consequence of this, he declares by Jeremiah, "They shall all know the Lord from the least of them unto the greatest of them;" and by Isaiah, "the earth shall be full of the knowledge of the Lord as the waters cover the sea." All nations, if not all individuals, will be converted to Christ. The promise of Joel "began to be accomplished on the day of Pentecost, when the Holy Spirit was poured out on the apostles, and on the assembled multitude, of whom great numbers were converted; and it was continued in the converting grace and supernatural gifts conferred on

the Jews and Gentiles through many nations;"—and it has been receiving accomplishment from that day to the present time, in the revivals of religion, with which our world has been blessed; especially in the present day when God is appearing in his glory to build up Zion. Thus it is evident from the Bible, that revivals will be multiplied, become general, and extend throughout the earth; for the whole world is to become converted to Christ.

In conclusion we remark,

1. All who oppose revivals of religion, oppose the temporal and eternal good of men and the glory of God, and ought to be distrustful of their own piety.

We have seen that a revival of religion is promotive of the good of men. All who are subjects of it are delivered from many temporal and eternal evils, and are made to participate in unutterable felicities, temporal and eternal. Society also is benefited. It reforms, and ameliorates, and renders prosperous and happy, all within its influence. It robs none of happiness or joys, which Heaven approves. As there was joy in the city of Samaria, at the outpouring of God's Spirit, and the conversion of souls; so now there is joy wherever a revival of religion exists—joy with individuals, families, and societies. Husbands and wives, parents and children, brothers and sisters, masters and servants, who are its subjects, rejoice in each other, and rejoice in the Lord. In some measure the place becomes an emblem of Paradise. Now it is such a revival of religion, as produces these effects, we advocate, and no other. We plead not for enthusiasm, or distraction—the fruits of a distempered mind. We contend for nothing injurious to individuals or society; but for that which is beneficial to both. Are not industry, temperance, frugality, chastity, honesty, truly moral and religious deportment productive of the public good? Do they not elevate

the character of society? And is not a moral and religious life the happiest life on earth? Besides all this, in a revival of religion the kingdom of our blessed Redeemer is enlarged, which consists in righteousness and peace and joy in the Holy Ghost. Hereby the glory of God is advanced, while precious immortals are rescued from the jaws of destruction and saved forever. Such is the revival of religion we wish. We speak in favor of no other. We pray for no other. Now we seriously and candidly ask, if all who oppose such a revival of religion as has been described, do not oppose the temporal and eternal good of men, and the glory of Jehovah? And if so,—if they oppose, understandingly and willingly, the happiness of individuals and society, and the honor and glory of their Maker, ought they not to be distrustful of their own piety? Ought they not, if they do this, willingly and willfully, to conclude, that they are enemies to God, Christ, and their fellow men, and destitute of that "holiness without which no man shall see the Lord." It would seem, that no candid, well informed, and well disposed person could object to such a revival of religion. How is it possible! Should there be any whose hearts rise against such a display of the power and grace of God in the conversion and salvation of souls, they are affectionately and solemnly entreated to stop in their opposition and consider; consider lest haply they be found even to fight against God; lest God in his wrath denounce them: "Wo unto you for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in:" "Behold ye despisers, and wonder, and perish." God forbid, that any should thus merit his displeasure, receive his rebuke, or lie under his condemnation.

2. We see the duty of Christians in relation to religious revivals.

They should let their light so shine before men, that they may see their good works, and glorify their Father who is in heaven. They should watch over each other with Christian affection, and endeavor to reform themselves and their erring brethren. They should converse one with another on religious subjects, and stir up one another's pure minds by way of remembrance. They should pray for a revival of religion, particularly, and distinctly;—pray that God would pour down his Spirit like rain upon the mown grass, as showers that water the earth;—pray, that he would arise and plead his own cause, bearing in mind that the effectual fervent prayer of a righteous man availeth much, and that God has never said to the seed of Jacob, Seek ye me in vain. But, alas! how culpable Christians are in so awful a neglect of this important duty. Beloved in the Lord, it should not be so. The people of God, of all descriptions, should come up to the work of the Lord in building his spiritual temple, and be diligent and laborious in it. The whole congregation of the children of Israel, great and small, rich and poor, men and women, helped to erect the tabernacle in the wilderness. The Jews who rebuilt Jerusalem wrought from daybreak till the stars appeared. The walls of Jericho did not fall till the blowing of the trumpets became so frequent, as to be one continued blast. There should be no Laodicean lukewarmness. And no Christian may be excused in this glorious enterprise. A poor man in his cottage may have great influence in this work by his prayers. As a prince he may have power with God and prevail. Like Aaron and Hur he may help forward in this mighty achievement. Were the people of God thus to act, the church would speedily be enlarged, beautified, and blessed.—Then let Christians be affectionately and earnestly entreated to do all in their power to effect a revival of pure and undefiled religion, a revival of religion,

in which Christians shall be excited to a fuller discharge of all holy duties; the dead in trespasses and sins arise to spiritual life, the temporal and eternal good of individuals be promoted, society benefited, Christ's kingdom and the glory of God advanced. It is to such a revival of religion and no other, that we call their attention. And in view of it, in view of the great good which shall result to individuals, society and the world, we call upon them to lend their assistance—to be frequent and fervent in prayer for the outpouring of God's Spirit, and the conversion of souls, to pray and faint not;—to converse about Christ and his kingdom, death, judgment, and eternity, and from the fullness of their hearts, to speak for God and the things of religion;—to live the life of the Christian, and to maintain order and discipline in the church;—to diffuse religious instruction and intelligence around them, and endeavor to excite an interest in these subjects. If they faithfully act up to duty in these respects, they may humbly hope that God will bless them, that he will grant the desire of their hearts, that he will open the windows of heaven, and pour them out a blessing, that there shall scarcely be room enough to receive it.

We would also, in an affectionate and persuasive manner, call upon those who have no hope, to yield themselves to God; to touch the sceptre of his grace and live. They must touch it or die. Such is Heaven's irreversible decree. O then,

"Be wise to day; 'tis madness to defer,
Next day the fatal precedent will plead;
Thus on till wisdom is push'd out of life,—
Procrastination is the thief of time,
Year after year it steals till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene."

Appendix P.

DISSERTATION XVII.

MILLENNIUM.

The present is a day of religious wonders. "While the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him." While infidelity and delusion are assuming a more visible form, and a bolder front, Christ is on his way, for the conquest of the world, converts to righteousness multiply, truth triumphs, and the cause of God makes rapid progress through the earth. Christendom has awaked from the slumber of ages, and arisen to higher faith, purpose, and action. Various benevolent societies are established, having in view specifically different objects, but the same great end—the glory of God and the salvation of men. These announce the latter-day glory of the church to be at hand; these are precursors of that blissful state and period of the world. True, they are but small things, compared with the mighty efforts and achievements which are to follow. They are the morning stars which will usher in a better and brighter day. In view of them we feel constrained to adopt the language of the prophet; "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations

shall flow to it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, aud their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Isaiah has frequently been styled the evangelical Prophet, from the fact, that he dwelt so much upon the rise, progress, and triumph of the Redeemer's kingdom. With what copiousness, what beauty, what magnificence, what eloquence does he speak of the Christian dispensation—the time from the advent of the Messiah to that glorious period, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

The passage of the Prophet above quoted, is, undoubtedly, a prediction of the universal establishment, peace, and happiness of the church, in the last ages of the world. In this Dissertation it is proposed,

I. To show that there will be a time in which the church of God in this world, will be in a state of far greater prosperity and happiness, than it ever yet has been. And,

II. To consider some of the principal characteristics of this felicitous state and period of the church.

I. It is proposed to show, that there will be a time, in which the church of God in this world will be in a state of far greater prosperity and happiness than it ever yet has been. The first promise made to man after his apostasy, is a prediction which looks forward to the most glorious state of the church on earth. "The seed of the

woman shall bruise the serpent's head." The meaning of this passage is, Christ, who is the seed of the woman, shall completely triumph over the great adversary of souls, and bring all men to bow to his sceptre. "He was manifested," says the Apostle John, "that he might destroy the works of the devil."

The same promise in effect was made to Abraham, two thousand one hundred and thirty-three years afterwards. God said to him, having tried his faith by the command to offer up his son, Isaac, "In thy seed shall all the nations," in other places it is said, "all the kindreds and families," "of the earth be blessed." The promise here made to the nations through Christ, is absolute. In the second Psalm it is said, "Yet have I set my King upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Here we have a prediction and promise, that Christ shall inherit and possess all nations to the ends of the earth; that is, all people shall become his willing and obedient subjects.

A great part of the prophecy of Isaiah relates to the flourishing and happy state of the church in "the last days." Speaking of this glorious state and time, he says, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt, nor destroy in all my holy mountain." Dr. Scott thus comments on this passage: "Persons of the most dissimilar dispositions and

pursuits, and addicted to the various kinds of wickedness, would be so changed by the grace of the gospel, that they would become of one heart, and of one way. The selfish, the penurious, the rapacious, the contentious, the ambitious, the savage, the subtle, and the malicious, would lose their peculiar base dispositions, and become harmless, sincere, peaceable, benevolent, and affectionate. They would live together in harmony, hearken to instruction, and be guided by gentle persuasion and entreaties. So that the change would be as evident and surprising as if the wolf, the tiger, the lion, the bear, and other fierce carniverous animals should learn to be as gentle and harmless as the lamb, the kid, the calf, or cow, to associate with them, to graze the pastures as they do, or to feed on straw or hay; and should be so tractable, that a little child could lead them. Or, as if the asp, or the cockatrice should no longer be disposed to bite with envenomed teeth, or should be so inoffensive, that infants might safely play by their holes, for there would be no more a disposition in the inhabitants of Zion, the true church, to hurt or destroy." And why? The reason is assigned. "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Whatever Isaiah has said concerning the future prosperity of Zion, Jerusalem, Judah, and Israel, he has said concerning the church; for they were types of it, and names by which it is called. Now, has there ever been such a state of prosperity and happiness of the church as is here described? Have all people bowed to the sceptre of Jesus, and acknowledged the truth? Have all the nations of the earth been blessed in the seed of Abraham? Have all people, to the ends of the earth, become the willing and obedient subjects of Christ? Have universal love, peace, and harmony, ever yet prevailed? Most assuredly not. Millions and hundreds of millions have

never yet bowed to the sceptre of Jesus, and acknowledged the truth. Millions and hundreds of millions have never yet become the willing subjects of Christ, have never yet come within the pale of the church. And instead of universal love, peace, and harmony, a horrible scene of cruelty, war and disorder, has ever prevailed.

The subject under consideration is set forth in clear light in the book of Daniel. "The prophetic dream of Nebuchadnezzar, and the vision of Daniel of the four beasts," relate to the same thing. They relate to four kingdoms or empires, which in succession shall rise, and fall, and give way to the fifth which will be the last kingdom on earth. "The first, or Babylonian empire predicted," is symbolized by the golden head of the image, and by the lion with eagle's wings. "The second, or Medo-Persian empire," or that of the Medes and Persians, is symbolized by the silver breast, and arms of the image; and by the bear with three ribs in its mouth.

"The third, or Macedonian empire, is symbolized by the brazen belly and thighs of the image, and by the leopard with four wings and four heads."

"The fourth, or Roman empire, is symbolized by the iron and clayey feet of the image, branching out into ten toes, and by the fourth, diverse from all others, being compounded of the preceding symbols, a lion, a bear, and a leopard, and having ten horns."

Such is the opinion of Mr. Faber, a distinguished writer on the prophecies.

The fifth, the kingdom of Christ, is symbolized by a stone, cut out of the mountains, without hands, which smote the image upon his feet, that were of iron and clay, and brake them in pieces, and became a great mountain, and filled the earth. "There can be no doubt," says Bishop Newton, "but that this last, is the kingdom of Christ." And this is to succeed the Roman, and to fill

the whole earth, or include all nations. But is the Roman empire wholly destroyed? Does the kingdom of Christ embrace all mankind? The answer must be obvious. Papal Rome is not destroyed, nor is the kingdom of the Messiah extended over all nations. Then what is here predicted is not yet accomplished.

Many of the prophecies of the New Testament look forward to this glorious time, and foretell the universal spread of Christianity.

The final victory and triumph of the church on earth, is foretold in the book of Revelation. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." All the blessed inhabitants of heaven rejoiced that the earth which had been so long under the dominion of the wicked one, was now in subjection to Jehovah and his anointed King.—With what grateful hearts should we look forward and anticipate this joyful event! Glory to God in the highest, blessed be his name, that there will be such a time! The Lord will spread the triumphs of the cross. He will plant the banner of salvation on the strong holds of Satan. "Let the earth rejoice; let the multitude of the isles be glad thereof."

II. We shall notice some of the principal characteristics of that glorious time, in which the church will be in a state of far greater prosperity and happiness than it ever yet has been.

There will be great outpourings of the Holy Spirit. Jehovah, speaking of this time by Isaiah, says, "Hear, O Jacob, my servant; and Israel, whom I have chosen;—I will pour out my Spirit upon thy seed, and my blessing upon thine offspring, and they shall spring up as among

the grass, as willows by the water-courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." By the prophet Joel, he says, "I will pour out my Spirit upon all flesh." And as a consequence of this, he says by Jeremiah, "They shall all know the Lord, from the least of them unto the greatest of them." All nations, if not all individuals, will be converted to Christ. It is not, however, to be supposed that those who are pious, will be perfectly holy. There will be no perfection this side of heaven. It will remain true to the end of the world, that "no man liveth and sinneth not;" that "there is not a just man upon earth that doeth good and sinneth not." The church, embracing all, or the greater part of mankind, then living upon the earth, will be "beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners." It will be emphatically the day of salvation. Religion will be the chief business of life. The church will enjoy too a high degree of purity. There shall be such an outpouring of the Holy Spirit, as shall cause earth to resemble heaven. It will be a time of eminent holiness—of holiness that shall appear in the glory of its nature, and in the glory of its effects. The church is represented as thus addressed at that time. "Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come unto thee the uncircumcised and unclean." Zechariah, speaking of this time, says, "In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah, shall be holiness unto the Lord of hosts." Every thing will be consecrated to God. This is the meaning of these metaphorical expressions.

Intellectual darkness and delusion will be removed. "God will destroy in this mountain," (that is, Mount Zion, the true church,) "the face of the covering cast over all people, and the vail, that is spread over all nations." "The eyes of them that see shall not be dim, and the ears of them that hear shall hearken." There will be great spiritual discernment.—There will also be great diffusion of divine light and knowledge, as is taught in the following bold, figurative language. "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days." This emblematic prediction of spiritual blessings, represents that the church, fair as the moon, shining by the reflected beams of the Sun of righteousness, shall resemble him in splendor; and that Christ the Sun of righteousness shall shine with seven fold light—shall break forth in all his meridian glory, and dispel the gloom of ignorance and superstition, and illuminate the world. The Bible will be read with a right disposition, and be better understood, and the ministers of the gospel will be eminently burning and shining lights, and knowledge will be constantly increased. God and his ways will be universally known. Religion will be the subject of conversation between neighbors and friends. Parents will bring up their children in the nurture and admonition of the Lord. "The earth shall be full of the knowledge of the Lord as the waters cover the sea." For "God will teach men of his ways, and they will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."

There will be much union in the belief and practice of the truth. Sects and denominations will to a good degree, if not altogether, cease to exist. The heart will be right an the judgment right. "There will be one Lord, one faith, one baptism." 'The church will come in the unity

of the faith and of the knowledge of the Son of God, speaking the truth in love, and growing up into him, in all things which is the head even Christ.' 'All will speak the same things, and there will be no divisions among them,' 'all will with one mouth glorify God, even the Father of our Lord Jesus Christ.' "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one."

Discord and war will come to an end, and be succeeded by universal peace, harmony, and philanthropy. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid." "The people shall beat their swords into plough-shares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree, and none shall make them afraid." War will cease to be a science, profession, or occupation, and the sweetest harmony will prevail among Christians in that day of light and love. Temperance in all things will greatly prevail, and, consequently, a long catalogue of evils which now exist, will cease from the ends of the earth. God will smile upon the people, and bless them in basket and in store. "The seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and the Lord will cause the remnant of his people to possess all these things." The meaning of this passage is, the earth will yield abundance, and the people possess it in peace.

There will be great enjoyment, happiness, and rejoicing. Isaiah represents the enjoyment by a feast of the most delicious kind. "The Lord of hosts shall make unto all people a feast of fat things, of fat things full of marrow, of wines on the lees well refined." By these emblems are shadowed forth the choicest spiritual blessings. The

prophet describes the joy and happiness of that day by the following strong metaphorical language. "Ye shall go out with joy, and be led forth with peace, the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." The prisoners of Satan, liberated by the gospel will go forth with exulting thanksgivings.

The earth will be replenished with people. Mankind, owing to their temperance and good conduct, will be free in a great measure from those sicknesses, and calamities, which now desolate the nations. "The inhabitants shall not say I am sick." War, that direful evil and destroyer of thousands and millions will cease. "Nation will no more lift up sword against nation, neither shall they learn war any more." There will be abundance of food for man and beast. "God will give bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattle feed in large pastures." And as a consequence of all these things, mankind will rapidly multiply and fill the earth.

Thus there is a period coming in which the church will be greatly illuminated, sanctified, united and blessed, in regard to the institutions and practices of religion. What an exhibition will it then appear of the power and grace of God! Angels will behold it with admiration, and delight. All the glorified in heaven will contemplate it with amazement, joy and praise. And if we are the trophies of divine grace, their adoring wonder will be ours, their ecstatic joy will be ours, and their enrapturing song of praise will be ours, to all eternity.

Some remarks will close this Dissertation.

1. The prophecies of the Bible are a source of comfort and encouragement to Christians.

The prophecies in their fulfillment not only prove the Sacred Oracles to be the word of God, but serve to establish

and animate Christians. By perceiving daily fulfilled what has been predicted, their faith is strengthened. They are led by it to confide in God's veracity, and to believe that all he has promised will be accomplished. They look forward and anticipate the glorious and joyful time when Jews and Gentiles, Barbarians and Scythians, bond and free,—all shall become one fold, Christ Jesus being the Shepherd thereof. David Hume prophecied that by the commencement of the nineteenth century, Christianity would be exploded. But he has proved himself to have been a false prophet. Christianity, instead of being exploded has triumphed; and all that is predicted concerning it must be accomplished. Heaven has decreed, that not one jot nor tittle shall fail of fulfillment. This consideration is a source of comfort and encouragement to the friends of God.

2. The church is safe and may rejoice in its safety.

Though at times, the aspect of things in relation to it may be discouraging—clouds and darkness being round about Jehovah—yet it has nothing to fear. He who rules throughout the universe will take care of his church. He is graciously disposed to exert himself in behalf of those who are his friends; yea, he has engaged by promise and covenant, and solemn oath, to be their God, that he will never leave nor forsake them; but that he will afford them his presence and blessing, and cause all things to work together for their good. Satan and his legions with regard to them are restrained. Principalities and powers are spoiled and disarmed by the cross of Christ. The church then is safe and may rejoice in its safety. The Almighty God is its refuge, and underneath it are his everlasting arms. Every true member of it he will protect, and finally receive into the heavenly Canaan. Amidst all the shocks of ages, the convulsions of the world, the wreck of kingdoms, and the desolations of empires, it stands; and,

blessed be God, it will stand, for it is founded upon a rock, and the gates of hell shall never prevail against it. God is its strength, its fortress, its high tower, and the horn of its salvation. The church then need not fear the powers of earth and hell; for no policy can baffle the wisdom of God; no force can resist his power, or defeat his purpose. If God be for it, who can be against it? No powers can be against it to its injury. Be they ever so numerous and formidable, be they ever so malicious and subtle, their combined enmity and force, when opposed to Jehovah, are but feeble and unavailing. The people of God then, may with boldness defy all the assaults of the powers of darkness, and triumph this side of heaven. Amidst all conflicts they may rejoice in the hope of being more than conquerors, and anticipate the songs of the redeemed.

3. Opposition to the church is wicked and foolish.

It is wicked. God has the church much at heart. It has engaged the attention of the Sacred Trinity from eternity. For it the Father gave his Son to die on Calvary. For it, Jesus left heaven, dwelt upon the earth, bled and died. For it, the Holy Spirit descends to earth, renews and sanctifies the hearts of sinners, comforts and edifies saints. For it, also, angels become ministering spirits, and saints pray and plead day and night. Opposition then, to the church, which God and all holy beings have so much at heart, is wicked indeed.

It is foolish too;—foolish because it is in vain to oppose. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed, saying, Let us break their bands asunder and cast away their cords from us. He that sitteth in the heavens shall laugh, the Lord shall have them in derision. He shall break them with a rod of iron; he

shall dash them in pieces like a potter's vessel." What arm can vie with Omnipotence? Who has power like God? For the salvation of his people he divided the Red Sea, rolled back the waters of Jordan, caused the rock in Horeb to become a pool, the heavens to rain down bread, and the sun and moon to be stayed in their circuit. Though Zion may be persecuted and reproached; yet her Saviour hath said unto her, Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. Infidels and wicked men, Satan and his host, will be disappointed and defeated, because for the church God will triumph bring.

4. Those who labor for the extension of the church, labor for the good of man, and are co-workers with God.

Men may receive happiness in this life, from carnal enjoyments. But the greatest, purest, and best good to man, is of a spiritual nature, and is derived from the possession of religion. Here is refined bliss, the sublimest enjoyment. The first and last of all good centres here. Men are happy in proportion as they are good, and miserable in proportion as they are bad. To promote piety then, to build up the Redeemer's kingdom, which is holy and happy, is to labor for the good of men, is to save them from the reproaches of conscience here, and the torments of the finally impenitent hereafter, and to prepare them for the ineffable felicities of heaven. Besides, the pious and good are a blessing to the world. Had not Noah been righteous, the whole human race would have been destroyed. None would have survived the deluge to have peopled the earth. Had there been ten in Sodom, like pious Lot, they would have saved the city. Abraham by his faith has drawn down innumerable blessings upon his posterity the Jews, and upon those that are afar off, even as many as the Lord our God shall call. What blessings to the world have been Moses and Paul, Luther and Bax-

ter, Watts and Edwards! Generations yet unborn, shall arise and call them blessed; for by their holy lives and writings they have instrumentally enlarged the church, and increased piety, and consequently, happiness in the earth. All such the Apostle calls workers together with God; as they are employed as his instruments. When the Lord was about to gather in the Jews, he sent them the prophets. When he was about to display his grace in the salvation of the Gentiles, he sent forth the heralds of the gospel. To penetrate the heart of India, and prepare the way for dethroning her idol gods, he raised up a Buchanan. To prepare the way for the emancipation of Africa, he raised up a Clarkson, a Mills, a Wilberforce. And the time will come, when Asia shall no longer bow down to her idols, and Africa shall burst her chains of thraldom, and the world shall be converted to Christ. But in order to this, the whole church of God must be electrified with holy zeal, and every Christian must act in unison with the King of heaven. And how exalted the employment to be workers together with God!

5. The signs of the times indicate that the latter-day glory is at hand.

A few years only have elapsed since, from the southern shores of Asia and Africa to the northern boundaries of Tartary, from the eastern limits of Asia to its western borders, ignorance and superstition universally reigned. Four hundred and twenty millions of pagans were paying blind devotions to dumb idols, stocks and stones, insects and reptiles. One hundred and thirty millions of Mohammedans were perfect devotees to the Arabian fanatic and impostor. What an immense multitude, crowding their way down to the abodes of despair and death! passing along into the ocean of eternity into which they fall never to rise! An awful night of gloom and terror overspread the whole. But, blessed be God, on this "darkness visi-

ble," a feeble ray from a distant star begins to shine! The friends of Zion have awaked from the slumbers of centuries, and seem resolved to plant the standard of the cross in every land. Bible, Tract, Education, Missionary, Sabbath School and other Societies, in great numbers, in Europe and America, have been formed for the universal spread of the gospel. Multitudes of young men are in training for the ministry. Missionary establishments have been erected in the four quarters of the globe, and hundreds of missionaries are now actually laboring in heathen lands. Others are preparing for the same employment—men of talents, piety and learning. Thousands and hundreds of thousands who have never seen one another in the flesh, and who are of different religious opinions, of all ranks and descriptions, rulers and ruled, ministers and people, are united in this grand, this benevolent, this glorious work. Let us rejoice in the different religious enterprises. They all help to usher in the latter-day glory of Zion. The day-star has already arisen. The twilight of the morning has appeared. Signs burst forth on every side, and indicate that the world's redemption draweth nigh. This age of benevolent effort, and of pouring out of the Holy Spirit, is the Harbinger of the Millennial day. It is too late a period in the church to doubt of its triumph. The boundaries of the Redeemer's kingdom will extend from the rising to the going down of the sun. Religion will become the grand business of life, and all men shall see the salvation of God.

6. Far greater things in religion must be attempted and accomplished, than ever yet have been.

The Bible, that Magna Charta of the liberties, peace, happiness, and salvation of man, must be imparted to all the destitute. Heralds of the cross must be raised up and sent forth to publish the glad tidings of mercy to all people under heaven. The Saviour's mandate, "Go ye into

all the world, and preach the gospel to every creature," given eighteen centuries ago to his disciples, will yet be obeyed. Will any say this cannot be done? It can—it will be done. As a pledge of this, we have the purpose, covenant, perfections and word of God. This great work then, will be accomplished. And as an earnest of it, nations have already been converted to God. Look at the Sandwich Islands. These are now as much a part of Christendom, as Great Britain or the United States. Look for a moment at the success of the Moravian missionaries in Greenland and Labrador; of Swartz and his fellow-laborers among the natives of Hindoostan. See Vanderkemp converting the wandering and ignorant Hottentots, and Mayhew, Eliot and Brainerd, the Indians of this country. See the wonderful effects attendant upon modern missionary efforts. What has been, may be again; yea, and much more will be. The Lord will spread the triumphs of the cross. Soon the whole earth will chant the praises of the Redeemer, and the song of salvation will echo from shore to shore. But in order to this, there must be more fervent prayer, more abundant labors, more enlarged charities. In the conquest of the world to Christ, the church must become a well disciplined army, and every member of it must know his place and duty. There must be a mighty onset made against sin and Satan. In this war, Christians must enlist for actual service, and for life. Is it said this is enthusiasm? Be it so. There never was a great and noble enterprise accomplished without enthusiasm. But is not this proselytism, sectarianism? This we acknowledge to be a fact; but to what and to whom do we proselyte and divide? To the Christian religion, and to the sect of Christ. In this blessed work, let us become enthusiastic. For Christ let us make proselytes. For the conversion of the world to him, let us pray, and labor, till our Master call us to our rest. Then,

though we should not, while here on the earth, see the day of Millennial blessedness, we shall be permitted to look down from the battlements of heaven, and behold all this world in complete subjection to Jesus Christ.

> " O scenes surpassing fable, and yet true,
> Scenes of accomplished bliss! which who can see,
> Though but in distant prospect, and not feel
> His soul refreshed with foretaste of the joy.
> * * * *
> * * * * *
> One song employs all nations.—
> The dwellers in the vales and on the rocks,—
> Shout to each other, and the mountain-tops,
> From distant mountains catch the flying joy,
> Till, nation after nation taught the strain,
> Earth rolls the rapturous hosanna round."

" Hallelujah; praise ye the Lord."

Appendix Q.

APPENDIX.

THE chief object of this Appendix is to give a brief historical and statistical sketch of the principal Benevolent Institutions referred to in the preceding Dissertations.

(A. p. 77.)

Bible Societies.

"THE British and Foreign Bible Society," the largest institution of the kind, was formed at London on Wednesday, March 7, 1804. At this meeting the celebrated Grenville Sharp presided. Addresses were delivered by William Alers, Esq., Robert Cowie, Esq., Samuel Mills, Esq., Rev. Messrs. Steinkopff, Hughes, and Owen. The Rev. Joseph Hughes, the Rev. Josiah Pratt, and the Rev. Mr. Steinkopff were appointed Secretaries. Mr. Pratt did not accept the office, and the Rev. John Owen was elected in his place. The first two articles of their constitution are:

1. "The designation of this Society shall be the British and Foreign Bible Society, of which the sole object shall be to encourage a wider circulation of the Holy Scriptures, without note or comment; the only copies in the languages of the United Kingdom, to be circulated by the Society shall be the authorized Version."

2. "This Society shall add its endeavors to those employed by other Societies, for circulating the Scriptures through the British Dominions; and shall also, according to its ability, extend its influence to other countries, whether Christian, Mohammedan or Pagan."

Its officers are a President, a large number of Vice Presidents, a committee of thirty-six, who meet regularly for business the first Monday in every month; a Treasurer, two Secretaries, an Honorary Librarian, a Superintendent of the Translating and Editorial Department, several Honorary

Solicitors, an Accountant, and Assistant Foreign Secretary, a Depositary, a Collector, and seven Accredited Agents.

Officers of the Society.—The Right Hon. Lord Bexley is President; Rev. Andrew Brandram and Rev. George Browne, Secretaries; Rev. Joseph Jowett, Superintendent of the Translating and Editorial Department; and John Thornton, Esq., Treasurer.

The origin of the Society may be traced to the benevolent efforts of the late Rev. Thomas Scott, D. D. Interesting himself in 1787 to procure a supply of Bibles for the poor in Wales, the circumstance of his correspondence with a clergyman there, turned the attention of the public to the subject of distributing the Bible, wherever it might be needed, and thus prepared the way, after the lapse of seventeen years, for the establishment of the Society.* The Rev. Thomas Charles, of the established church in Wales, took a very active part in this cause in 1802.

The amount of contributions to the funds of the Society at its first anniversary in 1805 was £5,492 10*s.* 5*d.* and its disbursements £5,485 2*s.* 6*d.* The amount of funds received from all sources during the year 1838 was £97,237 10*s.* 11*d.* The expenditures amounted to £91,179 14*s.* 11*d.* The issues of the Society were 594,398, being 366,764 at home, and 226,634 abroad. The total issues since the commencement of the Society are 10,888,043. The number of Societies and auxiliaries connected with the British and Foreign Bible Society is 2,960. The distribution, printing, or translation of the Scriptures in whole or in part, has been promoted by the Society directly or indirectly in 136 different languages. The richest year of the Society, or that in which its income has been the largest, was the year 1820, when its receipts were £123,547 12*s.* 3*d.* Nearly all the Societies on the Continent are to a greater or less degree connected with the British and Foreign Bible Society. The auxiliaries of the Society, as acknowledged in the 27th Report, were 316; of which 216 are in England, 32 in Wales, 34 in Scotland, 3 in Ireland, and 31 in the colonies; namely, 12 in the British Territories of North America, 9 in the West Indies and South America, 6 in Asia, 3 in Africa, and 1 in Europe.

The number of Societies in Foreign parts, which though not auxiliary, have issued Bibles and Testaments with the aid of the British and Foreign Bible Society, is 60, namely, 54 in Europe, 4 in Asia, and 2 in America.

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* Other accounts have been given of the origin of the British and Foreign Bible Society, but for this see Scott's Life, and the History of the British and Foreign Bible Society, by Mr. Owen. The first Report of the Society contains no notice of the way in which it originated.

The number of Languages and Dialects in which the Bible has been distributed by the British and Foreign Bible Society, either directly or indirectly, is 153. The Anniversary of the Society is always celebrated in London on the first Wednesday in May.

The "American Bible Society" has the same object in view as the British and Foreign Bible Society, and was instituted at New York in May, 1816. The labors of Samuel J. Mills contributed to this glorious event. The Society was formed by a convention of Delegates assembled for that purpose from various Bible Societies, which then existed in different parts of the country. The whole number represented by delegates, regularly appointed, was 29, besides which several were represented informally, by such of their number as were providentially present.

The Convention was organized by choosing Joshua M. Wallace, Esq. President, and the Rev. J. B. Romeyn, D. D. and the Rev. Lyman Beecher, Secretaries. The meeting was opened with prayer by the Rev. Eliphalet Nott, D. D. The Convention first resolved on the expediency of forming, without delay, a general Bible Institution for the circulation of the Holy Scriptures, and then appointed a Committee to draft a constitution, and prepare an address to the public on the nature and objects of the Society. At a subsequent meeting this committee reported, and the Society was formed. The first two articles of the Constitution are:

1. "This Society shall be known by the name of the American Bible Society, of which the sole object shall be, to encourage a wider circulation of the Holy Scriptures, without note or comment. The only copies in the English Language to be circulated by the Society, shall be of the version now in common use."

2. "The Society shall add its endeavors to those employed by other Societies for circulating the Scriptures throughout the United States and their territories: and shall furnish them with stereotype plates, or such other assistance as circumstances may require. This Society shall also, according to its ability, extend its influence to other countries, whether Christian, Mohammedan, or Pagan."

The officers elected were a President, 23 Vice Presidents, a Secretary of Foreign Correspondence, a Secretary of Domestic Correspondence, and a Treasurer. The first President was the Hon. Elias Boudinot, LL. D., the first Secretaries the Rev. Dr. J. M. Mason, and the Rev. Dr. J. B. Romeyn, and the first Treasurer Richard Varick, Esq.

The officers of the Society for the year 1838 are the Hon. John Cotton Smith, LL. D., President; the Rev. James Milnor, D. D., the Rev. Thomas M'Auley, D. D. and the Rev. John C. Brigham, Corresponding Secretaries; Rev. George Bush, Editor and Librarian; Abraham Keyser, Esq., Treasurer, and Joseph Hyde, Esq. General Agent. The business of the Society is conducted by a Board of thirty-six Managers, all laymen, one fourth part chosen annually.

The receipts of the Society are derived from the sale of Bibles and Testaments, from annual subscriptions, from life-memberships and directorships, from donations of individuals and societies, and from bequests. A contribution of $30 constitutes a person a member for life, and $150 a director for life.

The annual receipts of the Society from its commencement have been as follows:

May,	1817,	$35,877 46	May,	1828,	$ 75,879 93
"	1818,	36,564 30	"	1829,	143,184 33
"	1819,	53,223 94	"	1830,	170,067 55
"	1820,	41,361 97	"	1831,	125,316 79
"	1821,	47,009 20	"	1832,	107,059 00
"	1822,	40,682 34	"	1833,	84,935 48
"	1823,	52,021 75	"	1834,	86,600 82
"	1824,	42,416 95	"	1835,	100,806 26
"	1825,	49,693 08	"	1836,	104,899 43
"	1826,	46,115 47	"	1837,	90,578 89
"	1827,	65,192 88	"	1838,	85,676 83

The seat of the operations of the Society is the city of New York. Here a building has been erected of one hundred feet square, four stories high, with a court in the centre; in which are the offices of the Executive Officers of the Society; also the Hall of the Managers, the Depository for Bibles, and the printing and binding establishments. There are seventeen printing presses and a machine for rolling and stamping books, moved by steam power, connected with the building. One thousand Bibles could be printed and bound daily.

The Bibles printed by the Society are generally in the English language. Some, however, are prepared in the French and Spanish tongues; also in the modern Greek and Armenian and in several dialects of the Indians. Bibles are also imported and issued in many of the European languages.

Since the formation of the Society, there have been issued from the Depository 2,353,298 copies of Bibles and Testaments. The issues of the last year were 34,000 Bibles and 108,000 Testaments, in English, German, Spanish and French. These Bibles and Testaments have been distributed in every

State and Territory of the Union; in the Canadas, South America, Greece and other foreign countries.

Besides these issues of Bibles and Testaments, large sums of money for several years past have been granted to missionary establishments under the care of various religious denominations, at Constantinople, Bombay, Ceylon, Burmah, China, the Sandwich Islands, and other places, to aid in printing and circulating the Scriptures among the heathen.

The number of Auxiliary Societies now connected with the Parent Institution cannot be determined with great precision; the total is not far from nine hundred, with two thousand Branch Associations.

Besides its Annual Reports, the Society publishes a Monthly containing its pecuniary receipts, correspondence, etc.

The Anniversary of the Society is held at New York, or Philadelphia, at the option of the Society, on the second Thursday of May. Up to the time of the annual meeting, in May, 1832, the principal field of the Society's operations had been the United States, in which it might be considered as having succeeded in putting a Bible into every family where there was not one already, in accordance with the noble resolution, which was adopted at the twelfth anniversary, in May, 1829, and which is as follows:

"That this Society, with a humble reliance on divine aid, will endeavor to supply all the destitute families of the United States with the Holy Scriptures, that may be willing to purchase or receive them, within the space of two years, provided means be furnished, by its auxiliaries and benevolent individuals, in season to enable the Board of Managers to carry this resolution into effect."

At the annual meeting in 1835, the following resolution was passed:

"Resolved, That the friends of the Bible throughout the country, of every religious denomination, be respectfully invited to coöperate in furnishing, as soon as practicable, a copy of the Bible or the New Testament to every child in the United States under fifteen years of age, who is able to read, and is destitute of the sacred volume."

The American Bible Society and the British and Foreign Bible Society are the two principal Bible Societies in the world. There are, however, others of considerable importance, and the whole number in all the different countries, including some missionary stations where they have been formed, may be reckoned at from 25,000 to 30,000.

(B. p. 86.)

Tract Societies.

The Religious Tract Society, at London, is the parent of all Tract Societies, and was instituted at London, in the year 1799. The first article of its Constitution is: "That this Society be denominated THE RELIGIOUS TRACT SOCIETY; the object of which is, the circulation of small religious books and treatises in foreign countries, as well as throughout the British dominions."

The credit of originating this Society is due directly to the Rev. George Burder, and the Rev. Samuel Greathead, who had themselves published pamphlets denominated "Village Tracts." What also more remotely led to its establishment was the publication of the "Cheap Repository," by Mrs. Hannah More and others, about the year 1795. Previously to this, however, the Society in England for promoting Christian Knowledge, incorporated in 1647, had published and distributed books and tracts.

The officers of the Society are a Committee, a Board of Trustees, three Secretaries, Treasurer, and a Superintendent.

The Honorary Secretaries for the year 1838, were Rev. Robert Monro, M. A. and Rev. Ebenezer Henderson, D. P; Travelling and Corresponding Secretary, Mr. William Jones, Treasurer, Samuel Hoare, Esq., and Superintendent, Mr. John Davis.

The Society began its operations by publishing and distributing Tracts in England only, and only in the English language. Now it publishes and distributes them in no less than seventy different languages, and in almost all the countries of the world.

The Society has printed important books and tracts in about *eighty* different languages; its annual circulation from the Depository in London, and from various foreign Societies amounts to nearly *twenty millions*, and its total distribution has been about 272,000,000 of copies of its publications. The number circulated during the year 1838, amounts to fifteen millions nine hundred and thirty-nine thousand five hundred and sixty-seven. The Tracts included in the above amount, with the Cottage and other sermons, are 7,748,454; and the books for the young, 2,911,213. The Society's receipts for the year were £62,054 9*s*. 2*d*. Among the publications of the Society, we notice the memoirs of Drs. Bedell, Payson, and Cotton Mather, President Edwards, David Brainerd, John Eliot; Mrs. Graham, Mrs. Judson, H. Newell, and Mrs. Huntington, and some of the works of President Edwards, Dr.

Payson, Dr. J. M. Mason, J. Abbott, J. S. C. Abbott, Dr. Bedell, Dr. Dwight, etc.

The Society next in order of time to the London, grew out of a small association, formed at Bâsle, in 1802, which in 1812, became a regularly organized Society. It never has greatly extended its operations.

To the Bâsle Society succeeded, the same year, (1812,) an Institution formed at Berne. This Society has been more efficient than the Bâsle Society.

The first Society in the United States partaking of the nature of a Tract Society, was the Massachusetts Society for Promoting Christian Knowledge, instituted at Boston, in the year 1803. The Hon. Samuel Phillips and Professor Tappan, of Harvard University, took a very active part in its formation. For a number of years its operations were considerable; but it has, since the formation of the American Tract Society at Boston, in May, 1814, and the American Tract Society at New York, in 1825, turned its attention principally to Domestic Missions. Considering its means, it has accomplished great good. The Society has printed and distributed 8,224 books, 30,350 tracts.

Since the formation of the American Tract Society at Boston, similar Societies have arisen elsewhere, and are now common in all parts of the country. But the largest and most considerable, and that, indeed, to which almost all others, not excepting, in some respects, the one at Boston, are auxiliary, is the American Tract Society, instituted at New York in 1825.

From the greater facilities at New York for circulating tracts, especially in the western parts of our country, as well as for other reasons, it was judged best, in 1825, to establish a Society at New York, which should take the general character of a parent institution. Accordingly, with good understanding on the part of the friends of truth at Boston and at New York, such a Society was formed and has since been the principal Tract Society in the country. It has now 1,138 Branches and Auxiliaries.

The officers of the Society are, a President, a Vice President, a Corresponding, a Visiting and Financial, and an Assistant Secretary, a Treasurer, and thirty-six Directors. S. V. S. Wilder, Esq., President; Rev. William A. Hallock, Corresponding Secretary; Rev. Ornan Eastman, Visiting and Financial Secretary, O. R. Kingsbury, Assistant Secretary, and Moses Allen, Esq. Treasurer.

The following table exhibits a view of the receipts and operations of the Society from its commencement:

Year.	Donations.	Total Receipts.	Printed pages.	Circulated pages.	Foreign approp'n.	New publications.
1826	$6,925 56	$10,158 78	8,053,500	3,611,500		215
1827	8,556 96	30,413 01	36,114,500	24,768,232		22
1828	12,464 38	45,134 58	53,667,000	46,321,784	$300	103
1829	25,173 18	60,153 98	68,316,000	48,895,262	650	92
1830	11,755 65	60,210 24	63,429,930	62,360,444	300	67
1831	8,784 82	42,922 59	68,786,000	68,522,704	300	73
1832	24,474 78	61,905 07	88,547,000	66,160,457	5,044	46
1833	31,929 25	62,443 50	39,700,808	48,400,607	10,000	35
1834	35,212 25	66,485 83	51,534,624	57,633,070	20,000	46
1835	60,727 42	92,307 81	53,804,652	54,316,358	30,000	55
1836	56,638 04	104,211 41	101,293,584	72,480,229	35,000	55
1837	71,932 36	130,991 28	125,682,000	96,851,174	35,000	41
1838	37,173 74	91,732 10	48,377,100	86,479,621	10,000	46

The Society publishes a monthly periodical, entitled the American Tract Magazine, which contains much valuable information respecting the cause it advocates—and also the Christian Almanac.

The American Tract Society at Boston, which is incorporated and made a body politic by an act of the Legislature of Massachusetts, may be considered as, in a great measure, the Parent of all other Tract Societies in this country. Some others were formed before it, but it was more active and enterprising in its early operations, than any other; and, in 1825, when the American Tract Society at New York was formed, it stood without a rival in the world, except the London Tract Society. It has since, too, continued its operations, and is now, amid all the Societies in the country, second only to the American Society at New York.

The officers of the Society are, a President, a Vice President, seven Directors, an Executive Committee of five, a Secretary, and a Treasurer, with an Assistant Treasurer. The President is John Tappan, Esq.; Rev. Seth Bliss, Secretary, and Assistant Treasurer; and George Denny, Esq. Treasurer.

The receipts of the Society, ending May, 1838, were $17,226 49, and its expenditures $17,784 43. The amount paid by this Society from 1832 to 1838, for foreign distribution, is $39,885.

The London, the American at New York, and the American at Boston, are the three largest Tract Societies in the world. Their publications may be found in China, Burmah, and in India; in the islands of the sea; in the countries round the Mediterranean, in the different countries of Europe, in North and South America. Many have been saved through their instrumentality, but many are still perishing through lack of knowledge.

There are other Tract Societies in this country, as the Connecticut Religious Tract Society, instituted at New Haven, 1807; the Vermont Religious Tract Society, formed 1808; the Protestant Episcopal Tract Society at New York, established in 1810; and the Baptist General Tract Society at Philadelphia, formed in 1824. This last has a hundred and fifty Auxiliaries and a number of Branches. There is also, the American Doctrinal Tract Society, formed May, 1829. This Society has been very useful in publishing and circulating tracts for the maintenance of the great and fundamental truths of the gospel.

(C. p. 104.)

Foreign Missionary Societies.

The Church itself may be considered as in some respects a Missionary Society, and the Apostles as the first Missionaries.

After it was first extended to Cornelius, the Gospel soon spread abroad among the Gentiles, and though retarded here and there, at various seasons, and sometimes almost lost in obscurity, it has, on the whole, gradually been advancing ever since.

Passing, however, the labors of the Apostles and their successors down to the time of the reformation,—not counting those of the Papacy as worthy to be named,—and considering those of the Dutch and Danes, though protestant, as scarcely better on account of the worldliness attending them,—the commencement of what may more appropriately be called modern missions, is to be traced to the Society of the United Brethren, or Moravians, a denomination of Christians of a somewhat peculiar character, which arose among the followers of John Huss, about the middle of the fifteenth century.

The United Brethren, or the Moravian Missionary Society was formed at Litz, 1457, and was then small, consisting, according to some, of not more than six hundred persons in all. Some of the principles of the Brotherhood, are—that of governing themselves simply by the Bible,—that of standing prepared to suffer all for conscience' sake, and—that of refusing to bear arms in defence of religion.* The present number of the society may be from 18,000 to 20,000.

The Moravians may be said to be a missionary community. As a Christian people, they live in great simplicity, and this

* History of the Protestant Church of the United Brethren, by the Rev. John Holmes.

is the case with their missionaries. Of course their expenditure is small. Their missionaries in a great measure support themselves. None engage in the work except from their own choice, and none are retained who would relinquish it.

They first began their missionary operations in the Danish West Indies, in 1732, and they have now, besides this field, six others under cultivation, namely, one in Greenland, first occupied in 1733; one in Labrador, first occupied in 1770; one in North America, first occupied in 1734; one in South America, first occupied in 1735; one in British West Indies, first occupied in 1732; and one in South Africa, first occupied in 1736, and renewed in 1792. The whole number of stations in all these fields is 41; of missionaries 209, and of converts about 43,600. The amount of the moneys by which their missionaries are sustained is $10,056.*

The Missionary Society of the English Wesleyan Methodists was formed in 1786, by the Rev. John Wesley, and the Rev. Thomas Coke, D. D., and others. It has its annual meeting in May, and is under the care of the Conference, the President and Secretary of the same for the time, being the President and Secretary of the Missionary Society. The business of the Society is conducted by a General Committee, consisting of the President and Secretary of the Conference and 48 other members. From the Report of 1837–8 the following items are taken. *Missionaries.*—In Ireland 24, Sweden 1, Germany 1, France 14, Gibraltar and Cadiz 2, Western Africa 14, South Africa 20, Malta 1, South India 15, North Ceylon 8, South Ceylon 15, New South Wales 5, Van Dieman's Land 7, Swan River 1, New Zealand 4, Friendly Islands 8, Fejee Islands 4, West Indies 85, British America 85; total 314—of whom 173 are principally connected with heathen and converts from heathenism, and 141 chiefly labor among Europeans and British colonists. *Assistants.*—These missionaries are assisted by 3,176 catechists and readers, 295 salaried and 2,918 gratuitous teachers; of whom 5,386 labor in missions among the heathen, and 1,003 among professed Christians. *Members in Society.*—66,729. *Scholars.*—49,538. *Receipts.*—£83,648. *Expenditures.*—£91,419.

The English Baptist Missionary Society owes its origin to the zeal and influence of the Rev. William Carey, (Dr. Carey,) one of its first missionaries, and was formed at Kittering, October 2, 1789. Previously to this time, at a meeting of the Baptist Association in Nottingham, Mr. Carey preached a sermon from Isaiah ii. 3, the principal divisions of which

* Missionary Intelligencer of the United Brethren for Feb. 1832.

were, "expect great things; attempt great things." This produced a favorable influence. The title or name by which the Society announced itself was that of "The Particular Baptist Society for the Propagation of the Gospel among the Heathen." The first Committee were the Rev. Messrs. John Ryland, Reynold Hogg, William Carey, John Sutcliff, and Andrew Fuller. The Rev. Reynold Hogg was Treasurer, and the Rev. Andrew Fuller, Secretary.

The officers of the Society, for 1830, were John Broadley Wilson, Esq., Treasurer; Rev. John Dyer, Secretary; and a General Committee of 42 clergymen and 14 laymen. The amount of funds subscribed when the Society was formed, was £13 2*s.* 6*d.* Receipts and expenditures for 1830, about £19,000. The first missionaries sent out were Rev. William Carey, and Mr. Thomas, a pious surgeon. They went, in March, 1793, and in 1796 were joined by Mr. Fountain, who was succeeded in 1799 by the Rev. Messrs. Marshman, Grant, and Brunsdow, with their wives, and Mr. Ward and Miss Field, who were unmarried. After about thirteen years' labor, they baptized Kristnoo, their first convert. This particular mission was supported for a time by Drs. Carey and Marshman; having become rich and increased in goods, through the income from its schools, college, &c.* It has recently come under the care of the old Society again.

The Missions under the care of the Society are,—on the continent of India, 8; among the Asiatic Islands, 4; in the West Indies, 25; in South America, 1. Members in church fellowship, 10,000. The number of Baptist churches in England, in 1828, was 900.

The London Missionary Society was formed Sept. 22, 1795, and is wholly catholic in its character, not being confined to any one sect or denomination of Christians, but open alike for evangelical Dissenters, as well as Churchmen, who may choose to be connected with it, holding infant baptism. The Rev. David Bogue, D. D. took a very active part in its formation, and prepared for publication its first Address. The business of the Society is in the hands of four Directors, and its officers are a Home Secretary, a Foreign Secretary, a Treasurer, and a Collector. The Society has 455 stations and out-stations, 135 missionaries, 32 European, and 473 native assistants; making a total of 640 European missionaries and assistants. Under the care of these are 93 churches, with 7,347 communicants, and 568 schools, containing 36,974

* See Baptist Magazine and Missionary Register for Nov. 1831. Also "Letters on the Serampore Controversy." London, 1831.

scholars. The Society has 17 printing establishments, and thirty-two missionary students. The receipts for the year were £70,255, and the expenditure £76,818.

The Scottish Missionary Society was formed in 1796, and has stations at Bankote, Hurnee, and Bombay in the East Indies, and—at Hampden, Port Maria, Lucea and Cornwall on the Island of Jamaica in the West Indies. In the West Indies particularly the missions are prosperous, the number of communicants being between three and four hundred. The receipts of the Society for the year ending March, 1831, were £7,487 4*s*. 6*d*. The seat of the Society's operations is at Edinburgh.

The Church Missionary Society, embracing members of the Established Church in England, was formed in 1800, and according to its plan of organization, its business is conducted by a General Committee, consisting of seven Governors and a Treasurer, and twenty-four other members, of whom not less than twelve must be of the Established Church. The General Committee elect from their number a Committee of Correspondence, and a Committee of Accounts. They meet also for business the first Monday in every month. The first Governors of the Society were Vice Admiral Gambier, Charles Grant, Esq., Sir Richard Hill, Bart. M. P., Henry Hoare, Esq., Edward Parry, Esq., Samuel Thornton, Esq., M. P., and William Wilberforce, Esq. M. P., Henry Thornton, Esq. M. P., Treasurer, Rev. Thomas Scott, Secretary. The receipts of the Society for the year 1837–8, £83,447 11*s*. 3*d*. The total number of laborers employed as ordained missionaries or catechists amount to 168, exclusive of native teachers and the wives of the married laborers. The Society has missions in West Africa, South East Africa, the Mediterranean, Calcutta and North India, Madras and South India, Bombay and Western India, Ceylon, China, Australasia, West Indies, North West America. The present officers of the Society are The Right Honorable the Earl of Chichester, Vice Patron and President, nineteen Vice Patrons, twenty Vice Presidents, Committee of twenty-three, Committee of Visitors of nine. John Thornton, Esq., Treasurer. Rev. John Norman Pearson, Principal of the Institution, Rev. William Jowett, and Dandeson Coates, Esq., Secretaries, Four associate Secretaries, and one Collector.—Besides its Missions, the Society has a Mission Literary and Theological Institution under its care at Islington, where many of its Missionaries are educated.

The American Board of Commissioners for Foreign Missions was formed June, 1810, at Bradford, Mass., and owes its origin to the circumstance, that at the meeting at that time in Bradford of the General Association of Congregational Ministers in Massachusetts, several young men about to engage in the ministry, but in whose breasts the spirit of Missions, had now for some time glowed with an intense heat, made known their state of mind to their brethren and fathers, asking counsel and advice. At first the Association were in doubt what to do. To repress so becoming a spirit in the young men they could not, and yet to encourage it, seemed unwarrantable. No society existed in the country, under whose patronage they could go out. The Association itself could not sustain them, and what might be the response of the churches to the proposal to engage in Missions, or how benevolent individuals of wealth might feel on the subject, they could not tell. After prayer and deliberation, however, faith and hope prevailed, and the Association ventured on the enterprise in a resolution to institute a Board of Commissioners for Foreign Missions—to the salvation of how many souls, who can tell? The first meeting of the Board was at Farmington, Ct., Sept. 1810, and its first officers were the Hon. John Treadwell, LL. D. President; the Rev. Samuel Worcester, D. D. Corresponding Secretary; Jeremiah Evarts, Esq. Treasurer; and the Rev. Calvin Chapin, D. D. Recording Secretary.—The Board was incorporated June, 1812, by the Legislature of Massachusetts;—and its principal executive organ is a Prudential Committee.—The receipts of the Board each year since its establishment have been as follows: 1811, $999 52; 1812, $13,611 50; 1813, $11,361 18; 1814, $12,265 56; 1815, $9,993 89; 1816, $12,501 03; 1817, $29,948 63; 1818, $34,727 72; 1819, $37,520 63; 1820, $39,949 45; 1821, $47,354 95; 1822, $59,083 87; 1823, $55,758 94; 1824, $47,483 58; 1825, $55,716 18; 1826, $61,616 25; 1827, $88,341 89; 1828, $102,009 64; 1829, $106,928 26; 1830, $83,019 37; 1831, $100,934 09; 1832, $130,574 12; 1833, $145,844 77; 1834, $152,386 10; 1835, $163,340 19; 1836, $176,232 15; 1837, $252,076 55; 1838, $236,170 98—amounting in the whole to $2,267,757 98.

The Board has a permanent fund amounting to $87,205 83.

Besides its annual report and missionary papers, the Society publishes a periodical entitled the Missionary Herald, the most valuable work of the kind published in this country.

The Board has Missions in West Africa, South Africa, Greece, Turkey, Syria and the Holy Land, to the Nestorians, Mohammedans of Persia, Mahrattas, at Madras, Madura, in Ceylon, Siam, China, Singapore, Borneo, Sandwich Islands, to the Cherokees, the Arkansas Cherokees, the Choctaws, the

Pawnees, the Indians in the Oregon country, the Sioux, the Ojibwas, the Stockbridge Indians, the New York Indians, the Abernaquis. These 26 missions embrace 85 stations, at which are laboring 126 ordained missionaries, 9 of whom are physicians, 11 physicians not preachers, 25 teachers, 10 printers and book-binders, 8 other male, and 178 female assistant missionaries; in all 358 missionary laborers sent from this country; who, with 7 native preachers and 108 other native helpers, make the whole number of persons laboring at the several missions under the patronage of the Board, and depending on its treasury for support, 473. Of these 7 ordained missionaries, 1 male and 10 female assistants—in all 18, have been sent forth during the year now closed.

Through the instrumentality of the missionaries, 49 churches have been gathered among the heathen, embracing 6,062 members. Seven seminaries have been established by the missionaries, and are sustained at the expense of the Board, for the education of native preachers and other assistants, in which are 336 pupils. There are also 8 other boarding schools, embracing 304 pupils; besides 154 free schools, in which 6,140 children and youth are receiving a Christian education. Under the care of the missions are 13 printing establishments, with three type founderies and 24 presses. The amount of printing executed at these presses during the year 1838, including school-books, portions of Scriptures, religious tracts, etc., amounted to 665,862 copies, and 29,880,404 pages.

The officers of the Board are Hon. John Cotton Smith, LL. D., President, Hon. Stephen Van Rensselaer, LL. D., Vice President, Rev. Calvin Chapin, D. D., Recording Secretary, Charles Stoddard, Esq., Assistant Recording Secretary; Hon. Samuel Hubbard, LL. D., Rev. Warren Fay, D. D., Hon. Samuel T. Armstrong, Charles Stoddard, Esq., John Tappan, Esq., Daniel Noyes, Esq., and Rev. Nehemiah Adams, Prudential Committee; Rev. Rufus Anderson, D. D., Rev. David Greene, and Rev. William J. Armstrong, Secretaries for Correspondence, Henry Hill, Esq., Treasurer, William J. Hubbard, Esq., and Charles Scudder, Esq., Auditors.

The General Convention of the Baptist denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's kingdom, owes its origin to the interest awakened among the Baptists in this country by the accession to their denomination of two of the missionaries, (Messrs. Judson and Rice,) who were sent out to India with Mr. Newell and others, in 1812, by the American Board of

Commissioners for Foreign Missions. It was formed at Philadelphia, April, 1814. The Convention holds its sessions triennially, and is composed of delegates from Missionary Societies, State Conventions, Associations and other religious bodies, and of individuals, of the Baptist denomination, who contribute to its funds. The payment of $100 entitles a delegate or individual to a seat and vote in the Convention, on his first becoming connected with the body; and the payment of $300 at or before each succeeding triennial meeting thereafter, to a seat and vote at such meeting; and in the same ratio for additional seats and votes; but no member of the Convention is entitled to more than one vote.

The officers of the Board are (1838–9) a President, fifteen Vice Presidents, three Corresponding Secretaries, (Home, Foreign and Financial,) a Recording Secretary, a Treasurer and an Assistant Treasurer, and forty Managers. The Board have an annual meeting for mutual advice, and a monthly meeting at their Missionary Rooms in Boston, for the transaction of business requiring immediate attention. At the annual meeting, eleven constitute a quorum and at the monthly meetings, five.

The Board have under their charge twenty-three Missions —twelve among the Indians of this country; three in Europe, to Germany, France, and Greece; one in Africa, to the native tribes in and around Liberia; and seven in Asia, to the Burmans, and Karens, Siam, China, Arracan, Assam, and the Teloogoos. Connected with these are seventy stations and out stations, one hundred missionaries and assistants sent from this country, and nearly one hundred native preachers and assistants, fifty schools, and five printing establishments, with fifteen printing presses. The number of pages printed at Maulmein, Burmah, in 1837, were more than 17,000,000. Thirty-eight churches have been organized, numbering two thousand members, about five hundred of whom were added to the churches in 1836–7.

The annual expenditure of the Board is about $100,000.

Officers of the Board for 1838–9, the Rev. Jesse Mercer, D. D., President—the Rev. Lucius Bolles, D. D., Home Secretary, the Rev. Solomon Peck, Foreign Secretary, the Rev. Howard Malcom, Financial Secretary, and the Hon. Heman Lincoln, Treasurer.

The official publication of the Board is the "American Baptist Magazine," issued monthly.

The Missionary Society of the Methodist Episcopal Church in America was established in 1819. The Society has a President, five Vice Presidents and a Board of Managers consisting of thirty-two members. The Society supports mis-

sions in Africa, among the Indian tribes, and more extensively domestic missions in various parts of the United States. In 1838, it had 182 missionaries, 34 teachers, 818 scholars, 2 physicians, and 2 mechanics. Its receipts for the same year were $90,105.

The Foreign Missionary Society of the Protestant Episcopal Church in a sense was formed in 1820, though it has since been greatly modified. In 1838, it had nine ordained missionaries, one printer, nine female assistants, two male assistants, twenty native teachers, 1,145 scholars, one press, printed in five years six and a half millions of pages. Its receipts were $27,193. Rev. John A. Vaughn, is Secretary and General Agent, and Charles J. Aldis, Treasurer. Its seat of operations is New York.

The Board of Foreign Missions of the Presbyterian Church was established in 1837. Its receipts as reported in 1838 were $44,748. It has missions in China, Northern India, Western Africa, and among the Western Indians. Its number of missionaries is 38. Hon. Walter Lowrie is Corresponding Secretary, Rev. John Breckenridge, D. D., General Agent, and James Paton, Esq., Treasurer.

(D. p. 122.)

Jews Societies.

The London Jews Society was formed in 1808–9, and has been an efficient and useful society. According to its Report for 1831, it has, besides three missionaries in India under the inspection of the Madras Committee, thirteen missionaries, in the ten following places and countries, namely, two in England, two in France, one in Hamburg, one in the country adjacent to the Lower Rhine, one in Bavaria, one in Frankfort-on-the-Maine, one in Dresden, one in Dublin, two at Malta, and one at Smyrna. The Society has printed an edition of the Hebrew Bible, and an edition also of the German, corresponding to it. It has also translated the Bible into Judeo-Polish. The receipts of the society for 1831, are reported to have been £14,144 7*s.* 2*d.*

The Philo-Judean Society was formed in 1827. It is an English society, and has for its object the circulation of the Holy Scriptures and Tracts among the Jews, and diffusing religious information among Hebrew children and adults.

The American Society for meliorating the condition of the Jews was formed at New York in 1820. Considerable was expected from it for a time by some, but it seems on the whole not to have accomplished much. It had funds at one time to the amount of $30,000, but these had become reduced in 1827 to $15,900 60. The Society purchased a farm of five hundred acres for $6,000, at New Paltz, on the west side of the Hudson, opposite Hyde Park, but whether it still possesses it and what its operations are, is not known. The Rev. Dr. Rowan was employed as an Agent of the Society for some time.

The Female Jews Society of Boston and its Vicinity, was formed June 5, 1816, and for several years paid over its funds to the London Jews Society. Of late, it has employed its funds differently; and at present it supports one missionary, the Rev. William Schauffler, under the direction of the American Board of Commissioners for Foreign Missions. Its income is understood to be about $500 annually. It has a permanent fund of more than $2,000. It has had auxiliaries in different parts of New England.

It is a striking and affecting fact, that after the lapse of many centuries, the Jews are beginning to return to Palestine, the land of their fathers. In a late "New York Evening Star" it is said, "Within a few years great numbers have gone thither—they amount now to 40,000, and are increasing in multitude by large annual additions. In the first day of the month a large number of Israelites from the States of Morocco, arrived at Marseilles, in order to embark there for the coast of Syria, and proceed thence on a pilgrimage to Jerusalem."

(E. p. 140.)

Home Missionary Societies.

The Connecticut Missionary Society is one of the oldest Home Missionary Societies. It originated in the following manner. The General Association of Connecticut petitioned the Legislature in 1792, for a contribution to be taken throughout the State, for Missionary purposes. The petition was granted for three years successively. The General Association sent Missionaries to New York, Vermont, and Pennsylvania. On June 21, 1798, the General Association formed themselves into a Missionary Society. The name of the Society was the Missionary Society of Connecticut. The

General Association was that Society. Its object as announced was, "to Christianize the heathen, or Indians in North America, and to support the Gospel in New Settlements." The Hon. John Treadwell, LL. D., was appointed Chairman, and Rev. Abel Flint, Secretary of the Board of Trustees. The General Assembly in October, 1798, upon application, made a grant of a contribution in the several Ecclesiastical Societies. The contribution for the first year was £382 9*s.* 1½*d.* This was considered a very great contribution for the whole State. One of the principal fields of labor by the Society, has been from the first that part of Ohio called New Connecticut, or the Western Reserve. It has been the means of establishing about 400 churches.

The Massachusetts Missionary Society was established at Boston, May 28, 1799. It is stated in the preamble to the Constitution, that the object of the Society is "to diffuse the knowledge of the Gospel of Jesus Christ, among the heathen and others in destitute places." In 1816, the Domestic Missionary Society of Massachusetts was formed. The former, being an incorporated Society the latter was united with it in July, 1827. The united Society is now a State Society, auxiliary to the American Home Missionary Society. Its efforts have been principally within Massachusetts, though they have been more or less extended to other States, particularly Maine. The churches that have been assisted are from 60 to 70 annually, and the number of Missionaries employed rising of 50. The Society has an annual sermon in connection with the meeting of the General Association of Massachusetts, when a collection is taken up in aid of the Society. The funds raised by the Society the year 1838, amounted to nearly nineteen thousand dollars.

The first officers of the Society were Rev. Nathanael Emmons, D. D., President; Rev. Samuel Austin, D. D., Secretary; Deacon John Simpkins, Treasurer; Rev. David Sanford, Rev. Daniel Hopkins, D. D., Rev. Ezra Weld, Rev. Samuel Spring, D. D., Rev. Joseph Barker, Rev. Samuel Niles, Rev. John Crane, D. D., Rev. Samuel Austin, D. D., and Rev. Jonathan Strong, D. D., Trustees.

The present officers of the Society are Rev. Leonard Woods, D. D., President; Rev. Richard S. Storrs, D. D., Secretary; John Punchard, Esq. Treasurer; and Mr. Benjamin Perkins, Assistant Treasurer. Besides these officers there are a number of Vice Presidents, a Board of Trustees, and an Executive Committee, of which the Rev. John Codman, D. D., is Chairman.

Besides those already mentioned, there are efficient Home Missionary Societies in Maine, Vermont, New Hampshire,

and some other States. For want of documents a more particular account of these cannot be given.

The General Assembly appointed a Standing Committee of Missions in 1802 to manage all their Missionary operations.

The Board of Missions of the General Assembly of the Presbyterian Church was formed in 1818. In 1838 it had 275 Missionaries, 20,000 children in Sabbath schools, 4,500 in Bible classes and 4,500 members of the Temperance Society. There were added to the churches aided 3,010 members. The receipts for the year were $38,000. The Rev. William A. McDowell, D. D., is the Corresponding Secretary, and William Nassau, Sen. Esq. Treasurer.

The American Home Missionary Society is a national institution and was formed at New York May 10, 1826, by a convention of one hundred and thirty clergymen and laymen, chiefly delegates from ecclesiastical bodies and Missionary societies previously existing, from fourteen of the United States, and belonging to the Presbyterian, Congregational, Reformed Dutch, and Associate Reformed churches. Though of later origin than some of the limited local Societies having in view the same object, it was formed with their concurrence generally, and now sustains the character of Parent Institution to most of them. The particular Society to whose place it succeeded, was the United Domestic Missionary Society of New York. The object of the Society is, "to assist congregations that are unable to support the gospel ministry, and to send the gospel to the destitute within the United States." It has prosecuted its object with great success. The results of its operations in several particulars are exhibited in the following table.

Years.	Receipts.	Expenditures.	Number of Missionaries.	Number of new appointments.	Congregations and Missionary Districts.	Sabbath schools.	Bible classes.	Years of labor performed.	Additions to churches.
1	$18,130 76	$13,984 17	169	68	196	not rep.	not rep.	110	not rep.
2	20,035 78	17,849 22	201	89	244	206	100	133	1,000
3	26,997 31	26,814 96	304	169	401	289	134	186	1,678
4	33,928 44	42,429 50	392	166	500	369	203	274	1,959
5	48,124 73	47,247 60	463	164	577	500	200	294	2,532
6	49,422 12	52,808 39	509	158	745	544	239	361	6,126
7	68,627 17	66,277 96	606	209	801	770	378	417	4,284
8	78,911 44	80,015 76	676	200	899	Pupils.	Pupils.	463	2,736
9	88,863 22	83,394 28	719	204	1,050	40,000	12,000	490	3,300
10	101,565 15	92,108 94	755	249	1,000	50,000	15,000	545	3,750
11	85,701 59	99,529 72	810	232	1,025	60,000	20,000	554	3,752
12	86,522 45	85,066 26	684	123	840	50,000	17,000	438	3,376

The officers of the Society for 1838 were Henry Dwight, Esq., President; 34 Vice Presidents; 51 Directors; Mr. Knowles Taylor, Treasurer; Mr. Arthur Tappan, Auditor; Rev. Milton Badger, Rev. Charles Hall, Secretaries for Correspondence, and Mr. William M. Halsted, Recording Secretary.

The American Baptist Home Missionary Society was instituted in the city of New York, April, 1832. It owes its origin principally to the enterprise and zeal of the Rev. Jonathan Going, D. D., who was the first Corresponding Secretary, and who in 1830–1, made the tour of the Southern and Western country, and on his return awakened his brethren more effectually to the necessity of engaging in Home Missions. Its "great object is to promote the preaching of the gospel in North America," by aiding feeble churches to support their pastors and by sending missionaries to the destitute. In 1838 its receipts were $16,035; its missionaries and agents were 113; these had baptised 1,431 and gathered into Sabbath schools 5,000 scholars. Hon. Heman Lincoln is President; Rev. Luther Crawford, Corresponding Secretary, and Runyan W. Martin, Esq. Treasurer.

(F. p. 155.)

Education Societies.

The American Education Society owes its origin to the great and increasing demand for pious and learned ministers of the gospel. The first meeting in relation to it, called by Rev. Jedediah Morse, D. D., of Charlestown, and others, and consisting of a respectable number of clergymen and laymen, was held in Boston, July 20, 1815. This meeting was principally for consultation, and resulted only in the conclusion that it was best to establish such a Society, and in the appointment of a committee of ten, six clergymen and four laymen, to draft a constitution and report at an adjourned meeting. According to adjournment, a meeting was held in Boston, August 29, 1815, at which time a constitution was adopted and the Society was formed; yet its officers were not elected till December 7, following. The individuals then chosen were His Honor William Phillips, President; Samuel Salisbury, Esq., William Bartlett, Esq., and Hon. William Reed, Vice Presidents; Henry Gray, Esq., Clerk; Rev. John Codman, D. D., Corresponding Secretary; Aaron Porter Cleveland, Esq., Treasurer; and Dea. John E. Tyler, Auditor. The

Directors were Rev. Eliphalet Pearson, LL. D., Rev. Abiel Holmes, D. D., Rev. Daniel Dana, D. D., Rev. Ebenezer Porter, D. D., Rev. Joshua Bates, D. D., Rev. Brown Emerson, D. D., and Rev. Asa Eaton, D. D. Dr. Eaton was chosen Clerk of the Board of Directors.

The Society was incorporated by an act of the legislature of the Commonwealth of Massachusetts, December 4, 1816.

It is national in its character, and catholic in its principles, and has bestowed its patronage upon young men of different denominations of evangelical sentiments from all parts of the United States, whose qualifications in other respects have been deemed suitable. Most of its beneficiaries, however, have been connected with Congregationalists and Presbyterians. The method of bestowing its charities has been various. The first plan adopted by the Society, was to afford gratuitous assistance to young men, sufficient to meet their necessary expenses; but this was found to encourage indolence, idleness, and extravagance. October 13, 1819, the Directors fixed upon a definite sum to be granted to the beneficiaries, throwing them for support, in some measure, upon their own resources and efforts; but this method did not prove, in its operations, altogether satisfactory. October 11, 1820, the method of assisting young men by way of loans was adopted; and an obligation was required of them by the Society, to refund one half the amount received. This method operated favorably; and since July 12, 1826, an obligation has been required to refund the whole with interest after a reasonable time subsequent to the completion of the beneficiary's education, and his entrance upon the active duties of his profession. The notes, however, of foreign and domestic missionaries, and of ministers settled over feeble churches, may be cancelled at the discretion of the Board of Directors. Students at academies receive $60 a year, and those at colleges and theological seminaries, $80.

April 10, 1816, the Directors voted that they would hold quarterly meetings on the second Wednesdays of January, April, July and October, at 10 o'clock, A. M., for the purpose of making appropriations to beneficiaries, and transacting any other business that might come before them. The quarterly meetings have been held on these days from that time to the present.

The Board of Directors established a Committee of Agency of their own members, as early as Jan. 13, 1819. Jan. 9, 1828, the name of this Committee was changed, and its powers enlarged. It was called the Executive Committee, and invested with authority to act in behalf of the Directors during the interim of the Quarterly Sessions of the Board. May 28, 1827, a Financial Committee was established for the purpose of superintending and managing the funds of the Society.

For the first ten years, the Society operated in different parts of the United States in a loose and desultory manner, though societies and associations auxiliary to it were formed in various places of the land. Since then, it has from time to time become more systematic in its operations. In 1826 and 1827, Education Societies which had been formed in Maine, New Hampshire, Vermont, Connecticut and New York, (the latter extending over the States of New York, New Jersey, and Pennsylvania,) became connected with the American Education Society as Branches. In 1829 and 1830, Branch Societies were formed for Illinois, Indiana, and that part of Ohio called the Western Reserve. In 1829 also, an Agency was established at Cincinnati, Ohio; in 1831, Agencies were established in East and West Tennessee, at Utica in 1833, and at Philadelphia in 1834. In 1830, an Auxiliary Society was formed for Rhode Island. Since 1829, county auxiliaries have been formed in most of the counties in the States of Maine, New Hampshire, Vermont, Connecticut and Massachusetts. It should be observed, however, that previously to 1818, four county societies had been formed within Massachusetts. July 13, 1831, the Presbyterian Branch was reorganized and greatly extended in its operations.

October 2, 1835, an Education Society for Michigan Territory was formed, and went into operation, connected with the Western Reserve Branch. In the autumn of 1837, this Society altered its constitution so as to become a Branch, and as such was, January 10, 1838, recognized by the American Education Society.

The plan of pastoral supervision of the beneficiaries was early adopted, and in some measure carried into execution. Persons were specially appointed to visit the young men, for this purpose. Since 1826, this service has been more fully performed, and been attended with happy effects on the beneficiaries, and the cause generally. The object, as expressed in a Rule of the Society, is thus stated:—"The Secretary shall be required to exercise, so far as he shall be able, pastoral supervision over all who are under the patronage of the Society, by visiting them at the places where they reside, and conversing and praying with them individually and collectively; corresponding with them and their instructors, and by other means calculated to excite them to effort, and to encourage them to seek an elevated spirit of piety." The Secretary of the Parent Society has performed this service so far as his other duties of an imperative nature would allow. Other Secretaries and permanent Agents also have taken a part in this important work.

The receipts of the Society from year to year, as appears by the Annual Reports, are as follows, viz. 1816, $5,714; 1817, $6,436; 1818, $5,971; 1819, $19,330; 1820, $15,148; 1821,

$13,108; 1822, $15,940; 1823, $11,545; 1824, $9,454; 1826,* $16,596; 1827, $33,094; 1828, $31,591; 1829, $30,084; 1830, $30,710; 1831, $40,450; 1832, $42,030; 1833, $47,836; 1834, $57,818; 1835, $83,062; 1836, $63,227; 1837, $65,574; 1838, $55,660.

The Society has a permanent fund amounting to nearly $80,000.

The results of the Society have been as follows. It has assisted since its formation, 3,126 young men of different evangelical denominations, from every State in the Union. The number aided in each succeeding year, from 1816 to 1838, is as follows: 7, 138, 140, 161, 172, 205, 195, 216, 198, 225, 156, 300, 404, 524, 604, 673, 807, 912, 1,040, 1,040, 1,125, 1,141. Of those who received the patronage of the Society during the year 1838, 283 were in eighteen theological seminaries, 588 in forty colleges, and 270 in eighty-two academies or under private instruction. Of these there were at various institutions in the New England States 617, at institutions in the Middle States 325, and at institutions in the Southern and Western States 199. The Society has been instrumental of introducing to the ministry about 1,500 individuals, nearly 60 of whom have gone forth as missionaries to the heathen.

The whole amount which has been refunded by former beneficiaries, is as follows: during the eleven years preceding April 30, 1826, $339 60; in 1827, $90 00; 1828, $864 22; 1829, $830 91; 1830, $1,007 84; 1831, $2,647 63; 1832, $1,312 77; 1833, $2,113 27; 1834, $1,947 78; 1835, $2,957 14; 1836, $4,332 53; 1837, $7,644 10; 1838, $4,467 95—making $30,555 74.

The sum of earnings by the beneficiaries for labor and school-keeping, reported from year to year, for the last twelve years, is as follows, viz.: 1827, $4,000; 1828, $5,149; 1829, $8,728; 1830, $11,010; 1831, $11,460; 1832, $15,568; 1833, $20,611; 1834, $26,268; 1835, $29,829; 1836, $33,502; 1837, $39,685 87; 1838, $37,844 88—making $243,654.

In July, 1827, the Directors of the Society established a periodical, first entitled the "Quarterly Journal of the American Education Society;" in January, 1829, it took the name of the "Quarterly Register and Journal of the American Education Society;" in August, 1830, the name of the "Quarterly Register of the American Education Society;" and since August, 1831, the title of the "American Quarterly Register." This publication contains a great mass of literary and ecclesiastical statistics, and various treatises relating to education, the Christian ministry, etc.

* In 1826 the time for holding the annual meeting was changed, and the Annual Report of that year embraces a period of twenty months.

The present officers of the Society are Hon. Samuel Hubbard, LL. D., *President*, Hon. William Bartlett, *Vice President*, and twenty-seven Honorary Vice Presidents. *Directors*—Rev. Brown Emerson, D. D., Rev. Warren Fay, D. D., John Tappan, Esq., Arthur Tappan, Esq., Hon. Samuel T. Armstrong, Rev. John Codman, D. D., Rev. William Cogswell, D. D., Rev. Ralph Emerson, D. D., Rev. William Patton, D. D., Rev. William Jenks, D. D., Rev. Ebenezer Burgess, D. D.

Rev. William Cogswell, D. D., is *Secretary*, Hardy Ropes, Esq., *Treasurer*, and Hon. Pliny Cutler, *Auditor*.

There are other Education Societies which exist as denominational institutions, whose object is to educate those young men only who are of the denomination to which the Society belongs whose patronage they receive.

The Massachusetts Baptist Education Society was formed in 1814. In the winter of 1830, a new act of incorporation was obtained, when the institution took the name of the Northern Baptist Education Society. Since then its operations have been enlarged. There is now organized in each of the New England States, a Branch Society holding to the Parent Society the mutual relation of giving or receiving assistance as the circumstances of either may admit or require, and of aiding young men in like manner. Baptist Education Societies existed in Rhode Island and Connecticut previous to the present organization of the Northern Baptist Education Society. The Society in Rhode Island was formed in 1816 and that in Connecticut in 1818.

The design of the Northern Baptist Education Society is to receive all suitable applicants coming from any section where there is no Branch. The number of beneficiaries reported in May 1838 was 170. The average amount of funds received annually for current use, for the last six years, is $9,046 38. The Society has a permanent fund amounting to $25,080 50. The amount granted to beneficiaries varies according to the stage of his education $48 being the minimum, $75 being the maximum. For each appropriation, they give their note, without security and without interest, payable, one third at the end of one year after they shall have completed their education, and the other two-thirds, at the expiration of the second and third years.

The officers of the Society are Rev. Daniel Sharp, D. D., President, nine Vice Presidents, and eight Directors, Rev. Ebenezer Thresher, Corresponding Secretary, Augustus A. Gould, M. D. Recording Secretary, and John B. Jones, Esq., Treasurer.

The Board of Education of the General Assembly of the Presbyterian Church in the United States was organized in 1819. It aided during the year 1838, 414 young men preparing for the ministry at 95 different institutions of learning; and its receipts were $35,069. The Rev. Francis McFarland is Corresponding Secretary, the Rev. William Chester, General Agent, the Rev. James A. Peabody, Financial Secretary, and J. B. Mitchell, Esq., Treasurer.

There are three or four other denominational Education Societies in this country; but their operations as yet have been small.

Other Education Societies as the "National Education Society of England," and the "British and Foreign School Society" are societies of great usefulness, but are not strictly and exclusively religious, and have not in view the education of pious young men for the Christian ministry.

(G. p. 172.)

Sabbath School Societies.

As early as the year 1695 the Synod of Germany established a species of Sabbath school instruction, which was confined to the "unmarried youth of both sexes who had received confirmation." Before this period, schools for this purpose seem to have been formed in connection with some of the Roman Catholic churches of Europe. In the sixteenth century, Borromeo, Archbishop of Milan, established schools, in which the Catholic faith was taught and its ceremonies were observed. These schools are thus described by the Rev. Daniel Wilson, in 1823, while in that country in his tour through Europe. He says, "After our English service, we went to see the catechising. This was founded by Borromeo, in the sixteenth century, and is peculiar to Milan. The children meet in classes of ten or twenty, drawn up between the pillars of the cathedral, and separated from each other by curtains, the boys on one side and the girls on the other. In all the churches of the city there are classes also. Many grown people are mingled with the children. A priest sat in the midst of each class, and seemed to be familiarly explaining the Christian religion. The sight was quite interesting. Tables for learning to write were placed in the recesses. The children were exceedingly attentive. At the door of each school, the words, '*Pax vobis*,' (peace be unto you,) were inscribed on boards. Each scholar had a small pulpit, with a green cloth in front, bearing the Borromeo motto, '*Humilitas*.'"

Though Borromeo may have been the founder of a particular class of Sabbath schools for his diocess at Milan, yet it remained for another greater than he in this work to establish them for the world. The present Sabbath school system originated about half a century ago in the benevolence of Robert Raikes, printer, of Gloucester, England. "One day," says he, "in the year 1782, I went into the suburbs of my native city, to hire a gardener. The man was from home, and while I waited his return, I was much disturbed by a group of noisy boys who infested the street. I asked the gardener's wife the cause of these children being so neglected and depraved. 'Oh, Sir,' said she, 'if you were here on a Sunday, you would pity them indeed. We cannot read our Bibles in peace for them.' Can nothing be done, I asked for these poor children? Is there nobody near who would take them to school on Sundays? I was informed that there was a person in the neighborhood who would probably do it. I accordingly hired a woman to teach these poor children on Sundays, and thus commenced the first Sunday school." The plan succeeded. Raikes died in 1811, and during the nineteen years from the time he commenced the first Sabbath school, up to the time of his death, Sabbath schools had multiplied in Great Britain to the number of 300,000.

As early as September 24, 1785, Mr. Cowper addressed a letter to the Rev. John Newton, from which is taken the following extract: "Mr. Scott, (Rev. Thomas Scott,) called upon us yesterday; he is much inclined to set up a Sunday school, if he can raise a fund for that purpose. Mr. Jones has had one for some time at Clifton, and Mr. Unwin writes me word that he has been thinking of nothing else day and night for a fortnight." The following extract is from a letter of Rev. John Wesley, dated London, June 17, 1787, and is very expressive of his views and feelings: "I am glad you have taken in hand that blessed work of setting up Sunday schools in Chester. It seems these will be one great means of reviving religion throughout the nation. I wonder Satan has not yet sent out some able champion against them."

Considering the condition and too often the character of those whom it was designed especially to benefit, the institution was at first unpopular with the upper classes in society. It was thought it might be very useful to the poor and ignorant, but that the more wealthy and better informed did not need its assistance. It was found, however, that all, of all classes, might be benefited, and it has now for a long time been common for scholars of all descriptions to attend these schools. The first adoption of the system in this country was in the city of Philadelphia. Something similar had been attempted by way of catechetical instruction, but this was all.

And now besides a more varied and efficient system of teaching, an entirely new field was to be cultivated in the way of providing more suitable books for the young to read.

The first Sabbath School Society in the United States was, "The First Day or Sunday School Society in Philadelphia," established in 1791; among the founders of which were Bishop White, Dr. Rush, Robert Ralston, Esq., Paul Beck, Jr., William Rawle, Thomas P. Cope, Matthew Carey, and Thomas Armat.

In 1803, Sunday Schools were formed in New York, by Mrs. Isabella Graham, in 1806, in Kent, (Maryland,) by the Rev. S. Wilmer, and in 1813, in Albany. Since that time, they have been in all parts of the country constantly increasing. "Where there is a population, there is a Sabbath School." The system prevails throughout the length and breadth of the country.

The American Sunday School Union was formed at Philadelphia, out of the Philadelphia Sunday and Adult School Union, at its seventh anniversary, in May, 1824. Its officers are, a President, a large number of Vice Presidents, a Corresponding and a Recording Secretary, a Board of Managers, and several Committees, of which the Committee on Books is the most important, it being understood that it is always to be composed of men of different religious denominations, and that no book is to appear as a book of the Society, without having first received the approbation of each and every member of the Committee.

After the lapse of two or three years, the business of the Society increased to such a degree as to require more extensive accommodations, and in March, 1827, the buildings now occupied by the institution in Chestnut street, Philadelphia, were purchased at an expense of forty thousand dollars; sixteen of which were contributed by the citizens of Philadelphia, and nearly twenty thousand are still due.

The general objects to which the funds of the American Sunday School Union are appropriated are two fold.

1. The establishment and support of Sunday Schools in destitute places, especially in the Western and Southern States.

2. The distributing of the Society's publications at the lowest prices, or gratuitously.

Not less than 16,000 schools, 115,000 teachers, and 800,000 pupils have been reported as auxiliary; and of the teachers and scholars, upwards of 50,000 have been reported to have connected themselves with the church of Christ.

On the printed catalogue of books for the year 1826—7 there were 60 containing 3,500 pages; for the year 1832—3 there were 300 containing 26,000 pages; for the year 1836—7

there were 500 containing 45,000 pages. The expenses in the department of publications in 1825 were $7,500; in 1836 they were $38,597. The amount of sales in 1825 was $5,563 93, and in 1836, $72,776 85. The number of pages of stereotype plates in 1825, was less than a thousand; in 1836, not far from fifty thousand.

The Society published for several years a monthly periodical called the Sunday School Magazine, but in its stead it now publishes a weekly paper entitled, Sunday School Journal, and Advocate of Christian Education. It also publishes the Youth's Friend and Infant's Magazine.

The officers of the Society for 1838 were Alexander Henry, Esq., President; Paul Beck, Jr. Esq., Treasurer; Frederick W. Porter, Esq., Corresponding Secretary, and Frederick A. Packard, Esq., Recording Secretary, besides Vice Presidents and a Board of Managers.

The Society has made special exertions in behalf of the Valley of the Mississippi, and the destitute parts of the country generally. The resolution which was adopted at the Anniversary of the Society in 1830,—"That the American Sunday School Union, in reliance upon divine aid, will, within two years, establish a Sunday School in every destitute place where it is practicable, throughout the Valley of the Mississippi," has, to a very considerable extent, been carried into effect.

The Massachusetts Sabbath School Union, composed principally of the Congregational and Baptist denominations—was formed, auxiliary to the American Sunday School Union, May 24, 1825. The Board, having decided that it was expedient for the Union to publish books in addition to those furnished by the Parent Society, appointed a Publishing Committee in May, 1828, and during that year they issued nine new books, and the sales of the Depository were more than double what they had been any preceding year.

In February, 1832, the Secretary, Rev. Artemas Bullard, in resigning his office, presented various reasons to the Board, why he regarded it expedient for the Union to be divided. The Board approved of these reasons, and appointed a committee to make arrangements for a division, which was harmoniously effected at the annual meeting in May, 1832. The Baptists, immediately after the division, organized themselves into a State Society, retaining the old name of Massachusetts Sabbath School Union. In 1836 they extended their organization and adopted the name of New England Sabbath School Union.

The Massachusetts Sabbath School Society was organized, by the Congregational Life Members and Delegates of the old Massachusetts Sabbath School Union, May the 30th, 1832. Hon. William Reed, of Marblehead, who had been President of the Union, during the whole seven years of its existence, was chosen President of the Society, and continued to sustain that office, in a manner highly commendable, till his decease, February 18, 1837. The objects of this Society are much like those of the Union, only less restricted. The officers are a President, three Vice Presidents, Secretary and General Agent, Treasurer, Auditor and twelve Managers. The Board of Managers are divided into three Committees, viz., one on Agencies, one of Publication and one on Depository. The present year (1839) Hon. Samuel T. Armstrong is President, Rev. Asa Bullard, Secretary and General Agent, and Charles Scudder, Esq., Treasurer.

There are connected with this Society, not far from 450 Schools, embracing between 8,500 and 9,000 teachers and superintendents, and from 55 to 60,000 scholars; of whom from 15 to 20,000 are over 18 years of age. During the first six years of this Society, there were reported 1,068 teachers and 6,943 scholars who had become hopefully pious, most of whom had made a public profession of religion.

The prosperity and usefulness of the Society has been steadily increasing from its commencement. The amount of sales at the Depository, for the last three years, has been from 18,000 to $22,000 annually. No branch of the Society's operations has contributed more to its efficiency than its *Publishing Department.* The present number of its publications, exclusive of its cards, maps, &c., is 212. During the last seven years, the schools in this State, have contributed for the gratuitous circulation of these books, between $3,000 and $4,000. The publications of the Society are sold more or less extensively in nearly all the States in the Union. The monthly periodical, the Sabbath School Visiter, also, has a wide circulation.

The Society is sustained, in its pecuniary operations, wholly by the business of the Depository and Life Memberships, without calling on the churches for public contributions and subscriptions.

The only Sunday School Society of other countries, from which a report has been obtained, is the Sunday School Society for Ireland, formed November, 1819. From the twenty-first Report of this Society, its receipts for the year were £3,330 3*s.* 3*d.*—£2,771 11*s.* 8*d.* by subscriptions and donations. The number of schools connected with the Society, January 1, 1831, was 251; gratuitous teachers,

18,687—scholars, 202,332. The Society had distributed, in all, from the time of its formation, 283,616 Testaments. A considerable number of Associations, in aid of the Society, have been formed in England, Wales, and Scotland.

Besides the Society for Ireland, there is the Sunday School Union for England, and the Sunday School Society for Scotland. Though not for exactly the same purpose contemplated in Sabbath Schools; there is also the National Education Society of England, established in 1813, and the British and Foreign School Society; the latter of which particularly is said to exert a salutary influence over the schools in France, Spain, Russia, Germany, Italy, Malta, the British Provinces in North America, Hayti, and the West Indies. The London Christian Instruction Society also, formed 1825, is a very useful institution, nearly 20,000 families and 100,000 individuals receiving the visits of the constituted agents of the Society.

On the importance of the Sabbath School system, a more just remark has not been met with, than that of Dr. Alexander, of Princeton. "I do not know," says he, "that the beneficence of Providence has been more manifest in any thing which has occurred in our day than in the general institution of Sunday Schools."

The extent to which Sabbath Schools have been instituted is as wide, almost, as that of the spread and establishment of the Gospel. They have been formed every where in Protestant Europe and America, and at almost all the missionary stations among pagans and semi-barbarians. The whole number of children and youth connected with Sabbath schools, it is difficult to state exactly, but it has been computed that not less than about two millions are receiving the weekly instructions of this benign and heavenly institution.

(H. p. 286.)

Temperance Societies.

The origin of Temperance Societies is wholly American. The first considerable movement on the subject was in 1811. A committee was then appointed by the General Association of Massachusetts to co-operate with committees of the General Assembly of the Presbyterian Church and the General Association of Connecticut, in devising ways and means by which the then existing evils from the use of ardent spirits might be remedied, and greater threatening evils provided against. This resulted in the formation, February 15, 1813, of the Massachusetts Society for the Suppression of

Intemperance. This Society was not formed on what has proved the successful principle, and which was about that time suggested in a course of articles published in the Panoplist, and written by the Rev. Heman Humphrey, of Fairfield, Conn., now Dr. Humphrey, President of Amherst College. To suppress intemperance, while continuing the moderate use, as it has been called, of ardent spirit, proving impracticable, the successful principle, namely, total abstinence, was at length more particularly advocated in 1822. Sufficient time had elapsed for the Massachusetts Society for the Suppression of Intemperance to make trial of its success, and prove its insufficiency. In the mean time, articles had been published on the general subject, and the public mind was becoming more and more prepared for the movements which have since followed. Dr. Rush had written on the use of ardent spirit, as early as 1804, showing its evil effects; and besides the Essays of Mr. Humphrey, in 1813, a Tract was published in 1814 against the use of it in entertainment; and Judge Hurtell published his Exposé in 1819. The doctrine was at length insisted on, that ardent spirit is not necessary. In 1825, the Rev. Justin Edwards, D. D., now President of the Theological Seminary, Andover, wrote the tract entitled, "The well conducted Farm," exhibiting the results of an experiment in carrying on a farm without the use of ardent spirit. About the same time, the Massachusetts Society for the Suppression of Intemperance began to revive, and took the ground of total abstinence; and though as yet there was no general movement, many were becoming prepared for action. At length, arrangements were made for a general meeting of individuals of various religious denominations, at Boston, Jan. 10, 1826, and at an adjourned meeting, Feb. 13, 1826, the American Temperance Society was formed. Of the first meeting, the Hon. George Odiorne was Moderator, and the Rev. William Jenks, D. D., Clerk. The meeting was opened with prayer by the Rev. Mr. Merritt, of the Methodist Episcopal Church, and resolutions were offered by Jeremiah Evarts, Esq., Secretary of the American Board of Commissioners for Foreign Missions. At the second meeting, the Society was formed, and the officers chosen, viz:—The Hon. Marcus Morton, LL. D., President; the Hon. Samuel Hubbard, LL. D.,* Vice President; William Ropes, Esq. Treasurer; and John Tappan, Esq., Auditor. Executive Committee were the Rev. Leonard Woods, D. D., the Rev. Justin Edwards, D. D., John Tappan, Esq., the Hon. George Odiorne, and S. V. S. Wilder, Esq. On the 12th of March succeeding, the Society met, and the Committee reported an Address to be published

* Mr. Hubbard was chosen President, and Dr. Edwards, Corresponding Secretary, in May 1831.

and circulated, and 84 men, from the northern and middle States, were chosen additional members of the Society.

While this was in progress in Massachusetts, the Rev. Calvin Chapin, D. D., of Wethersfield, Conn., was publishing, in the Connecticut Observer, a series of articles, which had a happy effect, illustrating and enforcing the doctrine of total abstinence. In 1827, an effort was made to establish a fund for the support of a Corresponding Secretary and General Permanent Agent of the Society, and considerable sums were obtained in Boston, Salem, Newburyport, Andover, and Northampton. This year, the Rev. Justin Edwards, D. D., who had acted as Secretary and Agent, not being permitted, on account of his pastoral duties, to continue his labors for the Society, the Rev. Nathaniel Hewit was appointed in his place. In this year, also, several of the most popular and affecting temperance addresses and sermons were published, as Kittredge's first Address, the Address of Dr. Mussey, and the Sermons of Mr. Palfrey and Dr. Beecher. Medical Societies also came forward this year, in resolutions, seconding the cause, and declaring the uselessness and injurious tendency of ardent spirit. Tracts, too, were multiplied, and all sober men seemed to be of one mind on the subject. In November, of this year, Mr. Hewit, who had finished his temporary agency, was appointed again for three years; and, accepting his appointment, prepared to enter on his labors, the beginning of the year 1828. Other temporary agents also were appointed in different parts of the country, and the cause prospered every where. More, probably, was done this year in Massachusetts than in any one State, but considerable was effected in Connecticut, Maine, New York, Georgia, Alabama, and other States. There was generally a great increase of societies, and the various ecclesiastical bodies passed resolutions expressive of their estimation of the subject and the evil to be remedied. In 1829, the Committee established a weekly paper entitled, "The Journal of Humanity," to be the organ of temperance communications, and Dr. Edwards was re-appointed to the service of the Society. Additional local agents were appointed, and, at the close of the year, there had been formed and reported more than 1,000 societies, embracing more than 10,000 members. More than 50 distilleries had been stopped. More than 400 merchants had renounced their traffic in ardent spirit, and more than 1,200 drunkards had been reformed. In 1830, Mr. Hewit continued his labors, with success, till September, when he resigned his agency, and became the pastor of a church at Bridgeport, Conn. During his agency, he visited most of the principal places in the middle and southern States, especially along the seaboard. Dr. Edwards also visited some parts of the middle

States, most of New England, and the province of New Brunswick. In 1831, the reformation was equally successful, and the number of societies was increased to more than 3,000, of which 18 were State Societies. The merchants who had abandoned the trade in ardent spirit were more than 3,000, and more than 300,000 persons in all had become converted to the temperance cause. Among the agents this year, there were Dr. Edwards, the Rev. S. Graham, the Hon. F. Robinson, Governor Cass, afterwards Secretary of War, and Jonathan Kittredge, Esq. Dr. Hewit visited Europe, where he was received with warm affection, and was instrumental of great good. He arrived at London just in time to attend the meeting for the formation of a Temperance Society for the United Kingdom, which, at his suggestion, was styled "The British and Foreign Temperance Society." There had been some movement on the subject of temperance before, especially in Ireland, where the first temperance society in Europe was formed by the Rev. George Carre, of New Ross. Professor Edgar, of Belfast, Ireland, also distinguished himself in the cause. Dr. Hewit, while absent, was solicited to go to Italy and Germany, to promote the cause on the continent. In 1832, important temperance meetings were held in England, at Worcester, York, Islington, and other places, and the consumption of ardent spirit was supposed to be diminished one third. Something was beginning to be done, too, in other countries abroad. The Emperor of China forbade spirit to be sold to nominal Christians, and temperance societies were formed at different places on the coast of Africa. In the Sandwich Islands, especially, the reformation was very prosperous.

In this country, a most important temperance meeting was held in Washington, at which many distinguished members of Congress were present. In Nov. 1832, an order from the war department of government suspended the rations of spirit to the soldiers, and a reformation was taking place in the army generally. Additions to the temperance societies were made as in years previous, and the number of societies in all, taking the whole country together, was more than 10,000, embracing more than 1,500,000 members. The number of distilleries stopped was more than 1,500, and more than 4,000 merchants had given over the traffic. In accomplishing all this, adequate means were of course necessary, and besides agents and occasional correspondence, there were issued in the State of New York alone, not less than 327,725 copies of different temperance publications. Since the opening of 1833, another important meeting has been held at Washington, and resulted in the formation of a Congressional Temperance Society, embracing a large number of

the principal men in both Houses of Congress. The officers of the Society, are taken from the members of Congress, and for the year 1838, were Hon. Felix Grundy, Tenn., President; Hon. William C. Rives, Va., Hon. James M. Wayne, Judge of the S. C. U. S., Hon. Samuel Prentiss, Vt., Hon. Franklin Pierce, N. H., Hon. John Reed, Ms., Hon. Elisha Whittlesey, O., Hon. Samuel Southard, N. J., Hon. T. Henry, Pa., Hon. A. Loomis, N. Y., Hon. Edmund Debery, N. C., Vice Presidents; Hon. George N. Briggs, Ms., Hon. Benjamin Swift, Vt., Hon. George Grennel, Ms., Hon. David Potts, Pa., Hon. William Slade, Vt., Executive Committee; J. S. Mehan, Esq., Librarian to Congress, Secretary, Hon. Joseph C. Noyes, Me., Treasurer.

The following is an account of the origin and history of the American Temperance Union, taken from their last Report.

At the meeting of the United States Temperance Convention, held in Philadelphia, May 24, 1833, it was

Resolved,—That the officers of the American Temperance Society, and of the several State Societies, are hereby requested to act as a United States Temperance Society; to hold mutual consultations, and to take all suitable measures to carry into effect the objects of this Convention; to imbody public sentiment, and by the universal diffusion of information and the exertion of kind moral influence to extend the principles and blessings of the Temperance reformation throughout our country and throughout the world.

Pursuant to the above resolution, this Society assembled at Philadelphia, May 24, 1833, and adopted a series of important resolutions. Among them were the following:

Resolved,—That the officers of the American Temperance Society, and of each of the State Temperance Societies, in their associated capacity, be denominated the United States Temperance Union.

Resolved,—That the object of the Union shall be, by the diffusion of information and the exertions of kind moral influence, to promote the cause of Temperance throughout the United States.

Resolved,—That Isaac S. Lloyd, Matthew Newkirk, and Isaac Collins of Pennsylvania, John Tappan of Massachusetts, Edward C. Delavan of New York, be a committee to carry into effect, by all suitable means, the objects of the Union, and that they continue in office till others are appointed.

Resolved,—That the above named Committee call another meeting of the Union at such time and place as they may judge proper.

Resolved,—That the Corresponding Secretaries of all State Societies be, *ex officio*, members of this Committee.

In virtue of the authority thus delegated to them, the Committee called the Second National Convention, which assembled at Saratoga Springs on the 4th of August, 1836; at which Convention nineteen States and territories, with the two Canadas, were represented by near four hundred delegates.

Among the acts of the Convention it was

Resolved,—That the name of the United States Temperance Union be changed to, The American Temperance Union; and the Union was fully organized by the appointment of the following officers.

President—John H. Cocke, of Virginia.

Vice-Presidents — Matthew Newkirk, of Pennsylvania, Samuel Hubbard, of Massachusetts, Lewis Cass, of Michigan, Bishop Stuart, of Lower Canada, Theodore Frelinghuysen, of New Jersey, R. H. Walworth, of New York, Robert Lucas, of Ohio, and Robert P. Dunlap, of Maine.

Executive Committee — Edward C. Delavan, John W. Leavitt, of New York, Isaac Collins, Isaac S. Lloyd, of Pennsylvania, John Tappan, of Massachusetts, Christian Keener, of Maryland, and John T. Norton, of Connecticut.

Secretaries—John Marsh, of Pennsylvania, and Lyndon A. Smith, of New Jersey.

Treasurer—Robert Earp, of Pennsylvania.

Auditor—Thomas Fleming, of Pennsylvania.

In the month of October the Committee met in New York, and adopted the following resolutions:

Resolved,—That it is desirable that a national Temperance press be established at Philadelphia, from which shall be issued such publications as the great interests of the cause may require.

Resolved,—That Edward C. Delavan, Isaac S. Lloyd, and Justin Edwards, D. D., be a Committee to secure the services of an able editor at Philadelphia.

On the 15th of January, 1837, the Committee commenced, at Philadelphia, the publication of the Journal of the American Temperance Union, a monthly periodical of 16 pages quarto, at the price of five dollars per annum for ten copies, and appointed the Rev. John Marsh, one of the Secretaries of the Union, their Corresponding Secretary, and Conductor of the Journal.

They also appointed the Rev. Justin Edwards, D. D., of Massachusetts, and the Rev. E. N. Kirk, of Albany, to represent the American Temperance Union at the next anniversary of the British and Foreign Temperance Society.

At the establishment of the Journal, the Chairman of the Committee generously placed at the disposal of the Committee, the sum of $10,000.

The First Anniversary of the American Temperance Union was held in the city of New York, May, 1837, and the Second Anniversary of the Union was held at Philadelphia, May 22, 1838.

(I. p. 211.)

Anti-Slavery Societies.

"Slavery may be considered as having commenced with the 16th century. Slaves were introduced into Spanish America, in 1502. Ferdinand V. of Spain brought multitudes of them into the country in 1511. The first slaves that were brought into the United States came in a Dutch ship in 1620. The celebrated John Hawkins, who was afterwards knighted by Queen Elizabeth, and made treasurer of the navy, was the first Englishman concerned in this commerce, the buying and selling the bodies and souls of men. He sailed from England for Sierra Leone, in the month of Oct. 1562, and in a short time after his arrival upon the coast, got into his possession by the sword, and partly by other means, three hundred negroes." "In the reign of Charles I. and Charles II. we find that British settlements were formed in the West Indies, and that at home, joint-stock companies were chartered to supply them with slaves. In 1662, a charter was obtained from Charles II. for the 'Royal African Company,' in which many persons of high rank and distinction were incorporated, and at its head was the king's brother, the duke of York, afterwards James II. This company undertook to supply the West India colonies with three hundred negroes annually." From that time slavery continued to increase till 1787, when the first united and efficient efforts to abolish it were commenced in England. The first treatise on the subject was written by Morgan Godwyn, under the title of 'The Negro's and Indian's Advocate.' Richard Baxter followed, and in the succeeding early movements, the Quakers or Friends took a distinguished part. But the most prominent individual in favor of abolition, was Thomas Clarkson. The occasion of his becoming interested on the subject was, the giving out a Thesis, while he was yet a member of college. At first he engaged in it only as a literary thing, from motives of ambition. But in studying the subject, he became interested in it as a man and a philanthropist, nor could he disengage himself. Having written his essay therefore, and obtained the first prize as was expected of him, he afterwards enlarged it, and published it. This was in 1783. And now the subject was before the public, and Clarkson, with great serious-

ness of purpose, had given himself to the cause as the great business of his life. At length he secured the coöperation of several men of distinction, among whom were Mr. Ramsay, Dr. Gregory, Granville Sharpe and Mr. Wilberforce. The last brought the subject before Parliament, and in 1794 the motion to abolish slavery, though lost in the House of Lords, was carried in the House of Commons. It was also finally carried in the House of Lords by a vote of 100 to 36. This was at four o'clock, A. M. Jan. 5, 1807. Subsequently, in 1811, Mr. Brougham procured that it should be considered felony to be engaged in the slave trade. The trade was prohibited in the United States also, as early as March, 1807. In 1810, Portugal entered into a treaty to abandon it. The Congress of Vienna declared against it in 1815. France and the Netherlands followed in treaty against it. Spain abolished it in 1820, and the United States the same year, declared it piracy. A law to the same effect was passed in Great Britain, Jan. 5, 1825. In March, 1830, Brazil engaged in treaty to abandon it. It has been abolished in Austria, also, and now, in France all who are convicted as being concerned in it are exposed to banishment.

Among the voluntary philanthropic institutions for the removal of the evil, there are the African Institution, formed in London, April 7, 1807, directly after the passing of the act of Parliament for abolishing slavery. The Anti-Slavery Society, formed also in London, January, 1823, and the Colonization Society, formed at Washington, in December, 1816. Besides these, there are other societies for the benefit of Africans, as the 'Conversion of Negro Slaves Society,' England. 'The African Education Society of the United States,' and 'The American Anti-Slavery Society.' This last named Society was organized on the 4th of December, 1833, in the city of Philadelphia. Its principles and plans were set forth at length in a solemn "Declaration of Sentiments," by the Convention that formed it, and more briefly in the second and third articles of the Constitution of the Society, which are as follows:—

"The object of this Society is the entire abolition of slavery in the United States. While it admits that each State in which slavery exists, has, by the Constitution of the United States, the exclusive right to *legislate* in regard to its abolition in said State, it shall aim to convince all our fellow-citizens, by arguments addressed to their understandings and consciences, that slaveholding is a heinous crime in the sight of God, and that the duty, safety, and best interests of all concerned, require its *immediate abandonment*, without expatriation. The Society will also endeavor, in a constitutional way, to influence Congress to put an end to the domestic slave

trade, and to abolish slavery in all those portions of our common country which come under its control, especially in the District of Columbia,—and likewise to prevent the extension of it to any State that may be hereafter admitted to the Union.

"This Society shall aim to elevate the character and condition of the people of color, by encouraging their intellectual, moral, and religious improvement, and by removing public prejudice, that thus they may, according to their intellectual and moral worth, share an equality with the whites, of civil and religious privileges; but this Society will never, in any way, countenance the oppressed in vindicating their rights by resorting to physical force."

The present officers of the Society are, Arthur Tappan, President; James G. Birney, Elizur Wright, Jr., and Henry B. Stanton, Corresponding Secretaries; Joshua Leavitt, Recording Secretary; John Rankin, Treasurer, who, with S. E. Cornish, Lewis Tappan, Duncan Dunbar, S. S. Jocelyn, La Roy Sunderland, and Theodore S. Wright, constitute the Executive Committee.

The receipts of the Society, the first six months of its existence, viz. up to May, 1834, were $1,048 05; from that time to May, 1835, $9,831 29; for the second year, $25,866 30; for the third year, $38,304 89; for the fourth year, ending May, 1838, $44,094 07.

In May, 1835, it had 225 auxiliary societies reported—in May, 1836, 527—in May, 1837, 1,006—in May, 1838, 1,350. Of these, twelve are State societies, most of which are now in vigorous operation. The local auxiliaries have, on an average, at least eighty members, giving an aggregate of at least 108,000 persons who are actual members of some anti-slavery society. In Massachusetts, one in twenty of the population are members of an anti-slavery society, beside a multitude more who agree with them in principles, but for various reasons have never joined any society.

The publications of the Society are, the Emancipator, (weekly,) edited by Rev. Joshua Leavitt; the Human Rights, (monthly,) and the Anti-Slavery Record, Slave's Friend, Anti-Slavery Examiner, and Plea for the Slave, which are issued occasionally, but not at regular intervals. The issues of publications by the Society the year 1838 were, of Human Rights, 187,316 copies; Emancipator, 193,800; Circulars and Prints, 42,100; Bound volumes, 12,954; Tracts and Pamphlets, 72,732; Slave's Friend, 97,600; Anti-Slavery Record, 40,000. At the same time the Society had in its service 38 travelling agents, the aggregate of whose time in the Society's employment was 27 years. The office in New York employs three secretaries, in different departments of duty, two editors, one publishing agent, with an assistant, and two or three

young men and boys for folding, directing, and despatching papers, &c. &c. At the same time, friends of the cause in the several States, and the several State societies have been sustaining their local papers, employing agents, and issuing sundry publications for the promotion of the cause—e. g. the Liberator, and Massachusetts Abolitionist, in Boston; Herald of Freedom, in Concord, N. H.; Zion's Watchman, and Colored American, in New York city; Voice of Freedom, in Vermont; Advocate of Freedom, in Maine; Charter Oak, in Connecticut; Pennsylvania Freeman, in Philadelphia, and Christian Witness, in Pittsburg, Pa.; Friend of Man, in Utica, N. Y.; Philanthropist, in Ohio; and Genius of Universal Emancipation, in Illinois, all of which are weekly papers, chiefly, and some of them entirely, devoted to the cause of abolition, and sustained by subscribers, and the donations of individuals or societies.

The principal originators of the American Colonization Society were the late Rev. Dr. Finley of New Jersey, Rev. Samuel J. Mills, Gen. Mercer of Virginia, and a few others of a kindred spirit. Its object is, as its name imports, and as is mentioned in the second article of the constitution, "to promote and execute a plan of colonizing (with their consent) the free people of color, residing in our country, in Africa, or such other place as Congress shall deem most expedient." It has received the approbation and countenance, not only of distinguished individuals, but of many of the State governments in the Union. Application for assistance has been made to the general government, but no assistance has as yet been granted. Auxiliaries have been formed in sixteen States, and Maryland has granted $200,000 from her State treasury, to enable her free blacks to remove to Africa. The Society have succeeded in forming a colony on the western coast of Africa, which is in a prosperous condition, as the Society represents. The territory procured, extends 200 miles on the coast, and 140 in the interior. The population of the colony is more than 2,000, and is constantly increasing. A system of government and also of education, has been established. Churches are provided for religious worship.

The expense of an emigrant's passage to Liberia, is by some estimated to be $20; by others from $25 to $35. Manumissions have been numerous, and are increasing.

The receipts of the Society for 1838 were $12,748 37, and its present officers are, Hon. Henry Clay, LL. D., President, 49 Vice Presidents, a Board of Directors, consisting of fourteen persons, and an Executive Committee of eight persons; Rev. Ralph R. Gurley, Secretary, Philip R. Fendal, Esq., Recording Secretary, and Joseph Gales, Sen. Esq., Treasurer.

(J. p. 225.)

Seaman's Friend Societies.

Societies for the benefit of seamen have existed in the United States under various names since the year 1812. In that year a few benevolent gentlemen in Boston associated themselves together under the name of "The Boston Society for the Improvement of Seamen." The object of this Society was to print and distribute Tracts among seamen, and to encourage the maintenance of worship on board vessels at sea. An edition of several appropriate Tracts was published, and partially distributed, but the Society ceased its operations very much after little more than one year.

In 1816 a Society was formed in Boston called the "Boston Society for the Religious and Moral Instruction of the Poor," a part of whose plan was to provide some religious instruction for the seamen. The Rev. William Jenks, D. D. was employed by this Society as a City Missionary, and on the first Sabbath in August, 1818, a meeting was opened for seamen. It was held in the Sail Loft under the Observatory on Central Wharf. The Rev. Dr. Jenks continued to officiate as the preacher to seamen until October, 1826, when he was installed Pastor of the Green Street Church, in Boston. The Rev. Stephen Bailey succeeded him in preaching to the sailors, and remained about a year. In January, 1828, it was thought advisable to separate the seamen's cause from the City Mission, and a new society was formed called the "Boston Seaman's Friend Society." In September, 1828, the Rev. Jonathan Greenleaf was employed as stated preacher to the seamen in Boston. In the course of the year following the Mariners' Church on Fort Hill was built, which was opened for public worship January 1, 1830. In the same month a church was organized in the Seamen's meeting, of which Mr. Greenleaf was chosen Pastor. In the autumn of 1833, Mr. Greenleaf resigned his charge having been appointed Corresponding Secretary of the American Seamen's Friend Society, and was succeeded by Rev. Theophilus Packard, Jr., who remained at Boston as a stated supply for about six months, when the Rev. Daniel M. Lord was obtained, who has since been regularly installed as Pastor of the Mariners' Church. In the autumn of 1828, a separate effort was made in Boston for the benefit of Mariners, commenced at first by the Methodist Brethren at the north part of the city. A house of worship then vacated by the first Methodist Society was obtained, and the Rev. Edward T. Taylor was engaged as preacher. A Society called "The Boston Port Society" was formed, and a new meeting-house has been erected in

North Square, known as the Bethel Church, where Mr. Taylor now officiates.

The seamen's cause in New York owes its origin to the labors of the Rev. Ward Stafford, who was employed in New York city as a Missionary for the poor in the year 1816. He saw the destitute condition of sailors and opened a meeting for them in December of that year. Measures were immediately taken to erect a house of worship, which was accomplished, and the house was dedicated to the service of God in June, 1820. Mr. Stafford left New York about this time, and the Rev. Henry Chase and Rev. John Truair were both engaged to labor among seamen. "The Port Society of New York" was formed to sustain the public preaching at the Mariners' Church, and "The Bethel Union Society," to hold meetings on board vessels, and similar itinerant labors. Mr. Truair left New York in 1826, and Mr. Chase remains the sole minister at the Mariners' church. The assembly there is large, and the institution in a flourishing state.

In Philadelphia, the venerable Joseph Eastburn was the first preacher to seamen. He opened a meeting there in October, 1819. His meeting was held for some time in a sail-loft, then in the lecture room of one of the city churches, and finally in a house of worship prepared for the purpose. Mr. Eastburn labored abundantly for the good of seamen both in Philadelphia and elsewhere. He died, greatly lamented, January 30th, 1828, at the age of 79 years. A little previous to his death the Rev. A. H. Dashiell was employed to aid him in his labors, and finally succeeded him in this work. During Mr. Dashiell's ministry, in the year 1831, a church was organized, and the ordinances of the Gospel introduced into the seamen's meeting. Mr. Dashiell resigned his charge in 1834, and the present minister, Rev. J. L. Elliott was engaged.

The next successful effort was made at Charleston, in South Carolina. Meetings for seamen were held there in 1822, and in 1823 the Rev. Joseph Brown was employed as the regular preacher. Mr. Brown remained at Charleston, officiating to great acceptance, and in the most useful manner, till the summer of 1832, when he removed to New York as Corresponding Secretary of the American Seamen's Friend Society, to succeed the Rev. Joshua Leavitt, who had been General Agent of the Society from its commencement in 1828. He died September 16, 1833, aged 46. He was succeeded at Charleston by the Rev. John A. Mitchell, who remains there to the present time.

The efforts for seamen in Baltimore were commenced about the year 1823. A Bethel Union Society was formed in that year, a house of worship was soon built, and the Rev. Stephen

Williams has been employed as the preacher to seamen from that time to this.

The first efforts for seamen at Portland, in Maine, were of about the same date. The Rev. Jotham Sewall was employed to preach there for two summers in succession, under the auspices of a Bethel Union Society. At length, measures were taken to erect a house of worship, which was accomplished in the summer of 1829. The Rev. Robert Blake officiated for more than a year—after him the Rev. Sewall Tenny was employed until the autumn of 1835, when he left, and Rev. Charles M. Brown, the present minister was engaged.

Similar efforts have been made in most of the large ports on the Atlantic seacoast, and regular public worship is now maintained for the benefit of sailors, on every Sabbath, in the ports of Salem and New Bedford, in Massachusetts, at Mystic Bridge, in Connecticut, at Newark, in New Jersey, at Richmond, in Virginia, and during the winter months at Savannah in Georgia, and Mobile in Alabama, in each of which there is a Bethel Chapel, and a minister. Some efforts for seamen are also made in the ports of Eastport and Bath, in Maine, Newburyport, in Massachusetts, Norfolk in Virginia, Pensacola, in West Florida, and New Orleans, in Louisiana. Regular Bethel Chapels, and stated ministers are found in Cleveland, Buffalo, Utica, Oswego, and Troy, for the special benefit of the seamen and boatmen on the Lakes and Canals, and in each of these places, except Oswego, there is an organized church. A similar effort is commenced at Albany, Pittsburgh, and Cincinnati. While these things have been going on at home, sustained in every place by some local association, the sailors scattered abroad in the distant foreign ports have not been forgotten. To provide for these it seemed necessary to organize a new Society, which was done in the year 1826, called "The American Seamen's Friend Society." The first annual Report of this Society was published in 1828. In 1829, the Rev. David Abeel was engaged by the American Seamen's Friend Society to preach for one season to the sailors at Canton in China. This work was performed and the experiment was satisfactory. In 1832, the Society engaged the Rev. Edwin Stevens to labor at Canton, where he has remained usefully employed to the present time. In the same year the Rev. John Diell was sent to the Island of Oahu, one of the Sandwich Islands, as a Chaplain to seamen in that place. A chapel has been built there, and Mr. Diell is still officiating as minister. The Rev. Flavel S. Mines was engaged at the same time to preach to seamen at Havre in France, where he remained till the autumn of 1834, when he relinquished his charge, and was succeeded by the Rev. David D. F. Ely, who has been succeeded by Rev. Eli

Sawtell. In 1835, the Rev. O. M. Johnson was engaged as a chaplain to seamen at Rio Janeiro in South America, and has commenced his labors in that place.

This Society is preparing to enlarge the sphere of its operations in foreign ports, and is also about to erect a noble institution in the city of New York for a Seamen's Home. A lot of ground is purchased, and arrangements are making to erect the building.

The American Seamen's Friend Society has published a Hymn Book for sailors, which is now used in most of the Mariners' churches in the United States. They have published also for eight years past the "Sailor's Magazine," a periodical of 32 pages, issued monthly.

The receipts of the Society for 1838 were $14,173. There were then 6 chaplains at foreign stations, and seamen's congregations and preachers in 11 cities and towns. The officers of the Society are Adrian Van Sinderen, Esq. of Brooklyn, N. Y., President; Rev. Jonathan Greenleaf, Corresponding Secretary, and Mr. Charles N. Talbot, Treasurer.

Of foreign societies, one only, the "London Seamen's Friend Society," will be particularly noticed, the origin of it being rather interesting.

In 1816, it was found that the master of a collier, lying in the Thames, was accustomed to have morning and evening prayers on board his vessel, to which he invited the crews of other vessels lying in the neighborhood. At the same time many seamen were out of employ, having been discharged on the close of the then late war between the United States and Great Britain, and not a few of them were in circumstances of distress which excited greatly the sympathy of the benevolent and humane. The inquiry arose what could be done, and the meeting continuing on board the collier, in 1817, a man who had been to sea in early life, but was then a minister of the Gospel, understanding the case, resolved on attending himself. He accordingly did attend; upon which, becoming much interested, as the worship was about to close, he introduced himself to the meeting, stating his former acquaintance with a seafaring life, and proposing to sustain, if it should be agreeable, a regular service among them.* The proffer being gratefully accepted, the meeting was continued and enlarged. This led to notoriety and thus to the formation, March 13, 1818, of the "London Seamen's Friend Society," a principal object of which, on account of the growth of the meeting, and the reluctance of the sailors to go to a common

* This man is supposed to have been the Rev. G. C. Smith of Penzance, author of the Tract, "Bethel, or the Flag Unfurled." See Report of the Port of Dublin Society for the religious instruction of Seamen.

church was, to provide for them a Bethel ship, where they might feel at home and come with freedom. Having accomplished its primary object, as it soon did, the society found enough still to be done to benefit the seamen, and they have accordingly continued their operations to the spiritual and eternal joy of many souls. The example of the metropolis being known, it was soon followed in Greenock, Leith, Liverpool, Hull, Bristol, and other ports, in which similar societies were formed and have since continued their benevolent operations.

(K. p. 239.)

Prison Discipline Societies.

The leader in this department of benevolence must ever be acknowledged to be the excellent John Howard of Cardington, England, who for a number of the last years of his life devoted himself and his fortune to the melioration of the condition of prisoners.

The variety and amount of good effected by his exertions cannot here be stated. He lived and died in the last century, was born in 1726, and died in 1790.

From the time of Howard's death the cause seems to have declined, and comparatively little was attempted in Europe or America till about 1824–5. Of foreign societies not much information has been obtained. The London Society has been in operation about seventeen years. In 1827, the receipts were about $8,000, and the expenditures about $12,000.

In Ireland an association is formed at Dublin for the improvement of prisons; and prison discipline societies of this nature also exist in France, at Petersburg in Russia, the Netherlands, and the Prussian Dominions. In Germany the subject is exciting the attention of the public. Dr. Julius of Hamburg is much engaged in this cause.

However the spirit of Howard has not been carried out in foreign countries as it should have been. Indeed, notwithstanding his benevolence, there was wanting in part in his operations and plans, the proper idea of discipline, or the moral improvement and recovery of offenders; and the penitentiary system, strictly speaking, is American, and is probably better carried out in the United States than in any other country. Acts were passed in the Colonies as early as 1699, authorizing magistrates to confine rogues and vagabonds, and

provision was made in 1735, for the erection of houses of correction.

But neither in this country was the subject at first understood as it now is, nor has it even now, perhaps, come to be understood as it is hoped it may be in the further progress of attention to it.

Considerable has been done, however, in relation to the construction of prisons with single apartments, to prevent intercourse among prisoners, the profitable employment of their time, and especially the manner of managing and giving instruction to them in morals and religion. Particularly has it been shown to be of the highest importance to have for jailers and wardens, men of correct moral principles, stern integrity, and firm decision, with faithful, devoted chaplains.

The Prison Discipline Society of this country, owes its origin principally to the Christian enterprise, and persevering efforts of the Rev. Louis Dwight, who in 1824 commenced an investigation of the condition of prisons and penitentiaries in the United States, and pursued it till June 30, 1825, when the Prison Discipline Society was instituted at Boston. The object of the Society is "the improvement of public prisons."

Besides the object already mentioned in relation to which the Society has produced a desirable change, there is also the subject of imprisonment for debt, and the criminal code generally, towards which it has directed successfully, the attention of legislators and judges. The annual reports of the Society, embody also a vast amount of facts in relation to the causes, circumstances, and prevention of crimes and offences in the community, which cannot be found elsewhere.

From the State Prison at Wethersfield, Connecticut, there has generally been an actual income. During eleven years from its commencement, the clear gain was $56,348 65.

The expenses of the Society are about $3,000 a year. Its officers are the Hon. Samuel T. Armstrong, President; the Rev. Louis Dwight, Secretary; and Rev. Charles Cleveland, Treasurer.

(L. p. 252.)

Peace Societies.

This class of benevolent associations have for their object the suppression of war, and the promotion of amicable views and friendly conduct among all nations.

The first movement on the subject of peace in modern times, aside from the well known views and efforts of the

Friends, and a few other religious sects, seems to have been made by David L. Dodge, in the city of New York. So early as 1804, his attention was turned to the subject, and, having come in 1808 to the full conviction that war in every form is incompatible with Christianity, he published his views in 1809, and involved himself in a controversy which excited not a little interest both in New York and Philadelphia. A considerable number had in 1810 begun to sympathize with Mr. Dodge, and to coöperate with him in diffusing their views on the subject; but they were kept from forming a peace society, as they desired, in the winter of 1812, by the prospect of a war with England; nor was it till August of 1815 that the New York Peace Society was organized in form, although it had, in all but the name, been in existence and operation for three or four years. This was the first peace society in modern times. It took high ground, and opposed all war, whether offensive or defensive, as inconsistent with the gospel, and unlawful for Christians. New members were admitted only by unanimous vote; yet the Society increased to nearly a hundred, and used to expend two or three hundred dollars a year in the circulation of peace publications.

In 1813, Rev. Dr. Bogue preached in London a sermon on universal peace; and Rev. Noah Worcester, D. D. published in Boston near the close of 1814 his celebrated pamphlet, entitled "A Solemn Review of the Custom of War." This appeal, issued at the most favorable crisis in the history of Christendom, was the means of rousing the friends of peace in England and America to associated efforts in this cause. A society was formed in Ohio, December 2, 1815; the Massachusetts Peace Society was organized on the 28th of the same month; and the London Peace Society, for which a proposition had been made in the Philanthropist for July, 1815, was established in London, July 14, 1816. These movements were substantially simultaneous, and seem to have been not so much the effect of any one cause or effort, as the result of views and feelings which then pervaded more or less the best portions of Christendom.

The efforts of the London Peace Society awakened a desire for a similar organization in Paris; but, not permitted by the government to form a peace society in name, the friends of this and kindred enterprises organized there the Society of Christian Morals, in August, 1821, which has always made peace one of its objects, and corresponded with the London and other Peace societies. In 1830, the Geneva Peace Society was established at Geneva, Switzerland, by Count de Sellop, under whose energetic supervision it has accomplished much for the cause, by procuring the publication

and extensive circulation of able essays, and by calling the attention of leading cabinets in Europe to the subject.

The American Peace Society was organized in the city of New York, May, 1828, as a general bond of union among the friends of peace in the United States. A large number of local societies had been previously formed; but as the parent society has not sought to multiply auxiliaries, neither their number, nor the list of its own members, can be considered as a true index to the progress and prospects of the cause. It has labored chiefly to enlighten the public mind through existing periodicals, and by the coöperation of Christian ministers and teachers. It has always had a periodical devoted to its interests, called for three years, 'The Harbinger of Peace,' 12mo.; next, 'The Calumet,' 8vo., for nearly three years more; then, 'The American Advocate of Peace,' 8vo., quarterly, for two years; and finally, 'The Advocate of Peace,' 8vo., quarterly for 1837–8, but now a monthly, with a circulation of nearly 3,000 among the most intelligent and influential members of society. The first two were issued in the city of New York, the third at Hartford, Ct., and the last in Boston. For the first six years, New York was the seat of the Society's operations; for the next two years, it was temporarily transferred to Hartford for convenience of publication; but Boston has become, since May, 1837, its permanent location. Since its removal to this city, William Ladd, Esq. has been its President, and Rev. George C. Beckwith, its Corresponding Secretary.

We cannot by the usual tests determine the amount of gain in this cause; but it has unquestionably made much greater progress than is commonly supposed. For the first five years the American Peace Society, being without any regular agent in its service, received an average of less than $400 a year; but within the last four years its income has regularly increased nearly $1,000 a year, and amounted in 1837–8 to $3,605, and its expenditures to $4,007. It has (1838) secured from more than 1,000 ministers of the gospel a pledge to preach at least one sermon every year on the subject, and incidentally led probably a still greater number to perform a similar service for the cause. It has induced ecclesiastical bodies, representing no less than eight denominations of Christians, to endorse the cause by passing resolves in its favor. It would be impossible even to conjecture the whole number or amount of publications issued on this subject in the United States; but this Society published, in 1837–8, more than 20,000 volumes and tracts, and put in circulation an amount probably equal to 1,500,000 duodecimo pages, or about 200,000 tracts of the ordinary size, and a still larger

amount of matter on the subject through the religious newspapers.

The London Peace Society has done more than any other in the world. It has, nearly from the date of its organization, issued a periodical, sometimes monthly, but for the most part quarterly, comprising a greater amount of facts, statistics and arguments on the subject, than can be found any where else. The last year, ending May, 1838, it put in circulation about 60,000 publications, and since its organization, 842,000, generally so large as probably to be equal to four or five millions of common sized tracts, and some forty millions of tract pages. The Society has never, till the present year, (1839,) employed any travelling agents.

The Societies at Paris and Geneva have been steadily advancing from the first; but their circumstances, under the influence of European customs and institutions, have crippled their efforts, and held them in continual check. In Holland and some other parts of Europe; in South America; in the British provinces of North America, and in India, something has been done for the cause. Peace publications have gone more or less into the four quarters of the globe, and the supposition is not improbable that half a million copies of the "Solemn Review" alone, adopted as a tract by the American and the London Societies, have been put in circulation.

The full amount of good occasioned by these efforts, we cannot well estimate; but it is quite remarkable that, since their commencement, the general peace of Christendom, after more than twenty years of almost uninterrupted wars, has been preserved, and every department of gainful and benevolent enterprise, and human improvement, has advanced with a rapidity unparalleled in the history of our world. The practice of settling national disputes by negotiation, or some form of reference, is fast coming to be the established policy of all Christendom; and this grand result, as well as the prevention of several wars that were seriously threatened, we may attribute to the efforts and influences which constitute the cause of peace.

The friends of peace propose, as a substitute and remedy for war, a Congress of Nations, or the embodying in some permanent form of the principle, that all disputes between nations, as between individuals, shall be settled in the last resort by reference to a third party. This principle, partially before the public for a long time, is now presented more fully and extensively to the community, and received with a degree of favor that promises eventual success to well-directed and persevering efforts. The Legislature of Massachusetts, in 1838, passed strong resolves in favor of such a project, with perfect unanimity in the House of Representatives, and with

only two dissenting votes in the Senate. These resolves will bring the subject before the National and all the State Legislatures; and, backed by the petitions which are multiplying from the people on the subject, they may be expected, in a course of years, to be followed by some decisive movement for a tribunal of some sort, to supersede the alleged necessity of war.

This whole subject has been fully and ably discussed by Professor Upham of Bowdoin College in his "Manual of Peace."

(M. p. 272.)

Contributions.

"If God's people," says President Edwards, in his Narrative of Revivals of Religion, "in this land, were once brought to abound in such deeds of love, [charity,] as much as in praying, hearing, singing, and religious meetings and conference, it would be a most blessed omen. There is nothing would have a greater tendency to bring the God of love down from heaven to the earth. So amiable would be the sight in the eyes of our loving and exalted Redeemer, that it would soon, as it were, fetch him down from his throne in heaven to set up his tabernacle with men on the earth, and dwell with them. I do not remember ever to have read of any remarkable outpouring of the Spirit that continued any long time, but what was attended with an abounding in this duty. So we know it was with that great effusion of the Spirit that began at Jerusalem in the Apostle's days. And so in the late remarkable revival of religion in Saxony, which began by the labors of the famous Professor Franck, and has now been carried on for above thirty years, and has spread its happy influences into many parts of the world; it was begun, and has been carried on, by a wonderful practice of this duty. And the remarkable blessing that God has given Mr. Whitfield, and the great success with which he has crowned him, may well be thought to be very much owing to his laying out himself so abundantly in charitable designs. And it is foretold, that God's people shall abound in this duty, in the time of the great outpouring of the Spirit that shall be in the latter days. 'The vile person shall no more be called liberal, nor the churl said to be bountiful. But the liberal deviseth liberal things, and by liberal things shall he stand.'"—Of late years Christians have contributed largely for the distribution of Bibles, and Tracts; for the education of young men for the ministry, and for missions; and what has been the result?

God has most wonderfully blessed the churches with the effusion of his Holy Spirit.

"The following list exhibits the name and income of the principal Religious Charitable Societies in the world.

Bible.

Societies.	Income.
American,	$143,184
British and Foreign,	347,601
Edinburgh,	14,600
French Protestant,	9,244
Hibernian,	28,670
Naval and Military, (Brit.)	15,639

Education.

American,	30,034
American Sunday School,	76,800
Irish Education,	159,671
Sunday School Union, (British,)	24,345

Jews.

London,	61,568

Missionary.

American Foreign Board,	113,901
American Baptist,	15,000
American Methodist,	14,176
American Home,	26,997
American Presbyterian,	8,000
American Reformed Dutch,	5,000
Baptist, (British,)	52,486
Church, (British,)	$193,600
French Protestant,	4,384
Gospel Propagation, (British,)	128,475
London,	201,328
Scottish,	19,780
United Brethren,	48,510
Wesleyan, (British,)	191,963

Tract and Book.

American Tract,	60,153
Irish Tract and Book, (London,)	20,157
Prayer Book and Homily, (British,)	12,289
Religious Tract, (Lond.)	81,728

Miscellaneous.

British and Foreign Seamen's,	8,595
Christian Knowledge, (British,)	300,290
Continental, (British,)	11,761
Hibernian, (London,)	37,470
American Temperance,	3,592
American Colonization,	19,561

"The income of the American Societies is that of the year 1828–9, except in the cases of the American Board and the American Baptist Board of Foreign Missions, in both of which it is that of the year 1827–8.

"The income of the British Societies is that of the year 1827–8, except in the cases of the Irish Education and Scottish Missionary Societies, in both of which it is that of the year 1826–7. In the case of the United Brethren, the income is that of the year 1826.

"*Remark.* From the above table, it appears that the income of all the principal Religious Charitable Societies, in Protestant countries, is a little more than $2,500,000, and that about one-half of this sum is given to Missionary Societies, and one-fifth part to Bible Societies."

(N. p. 290.)

Benevolent Agencies.

Questions in respect to the benevolent operations of the present day have been addressed by the Author of this work to a number of the most judicious and influential Clergymen in different parts of the country, most of whom have returned answers, containing the same views and breathing the same spirit. Extracts have been made from some of them in the Dissertation on Agencies. The questions proposed, and extracts from the answers of two of the gentlemen addressed are as follow:

Questions.

"Is there any better way of conducting the benevolent enterprises of Christians than the one now adopted?

"If so, what is it?

"Can the present plan of religious efforts be improved?

"If so, in what respects?

"Can the Churches do this work of benevolence alone?

"If so, will they do it?

"Can the Ministers of the gospel carry forward these operations without the assistance of Agents?

"If so, will they do it?

"Must not Societies be formed embracing the different religious objects in order that the cause of benevolence be sustained and advanced?

"If so, must they not have Secretaries, Treasurers, Publications, Editors and Agents?"

First Answer.

"1. The benevolent operations of the day are indispensable to the prosperity and universal extension of the kingdom of Christ.

"2. That these operations may be sustained, each must have its own separate Society to be the heart and the sensorium, the seat of responsibility, and source of measures.

"3. The general societies thus organized must have, in the different congregations each an auxiliary.

"4. Between the parent and branch Societies there must be correspondence,—by writing, printing, and visitation.

"Hence Agents, general and subordinate, are in my view indispensable. These must be men qualified for the business, men of great zeal, firmness and discretion, of good address and spirit.

"By those agents every auxiliary and the people where it

is established must, after suitable intervals, be visited, be preached to, talked with, instructed, electrified, and put up to increased activity. Such a visit would do incalculable good.

"Not every Pastor is fitted to act as agent, even among his own people. No one is in circumstances to do the business in the best manner, and it is nearly impossible that any one should have on all points the requisite information.

"Were the Pastors to undertake the business, they would not secure for all the benevolent enterprises of the day more than well qualified agents would for one. The weakness of the church is its covetousness. This would be so promoted by this measure, that, in a few years the churches would scarcely be able to sustain their own weight.

"Those congregations that have fenced out agents, are, some of them at least, becoming unable to support their own Pastors.

"The present plan of religious effort is a good one. The main improvement of which it is susceptible, respects, in my opinion, its agents. These should be the best men that can be found."

Second Answer.

"1. That those benevolent operations which are the glory of the present age, having for their immediate object the distribution of Bibles, and evangelical Tracts, the education of pious youth for the Christian ministry, the support of Christian Missions at home and abroad, the extension and increased prosperity of Sabbath Schools, the reformation of prisoners and of seamen, the suppression of the sale and use of ardent spirits, all ultimately tending to one grand result, the conversion of the whole world to the faith and obedience of the gospel, must be continued and increased until the great era contemplated by them is fully attained, is a point that does not appear to me to admit of doubt.

"2. There must therefore be Voluntary Associations embracing severally all the great objects which the energies of the church and the world require us to aim at. Experience has shown most convincingly that a much greater amount of good can be effected in this way than in any other. Who will venture to affirm, that a tenth part of what has been accomplished during the last thirty years in benevolent efforts, would have been done without Bible, Tract, Education, and Missionary Societies?

"3. The different societies must have their officers, and some of these officers must devote their whole time to the transaction of the business intrusted to them, for this plain reason that the business cannot otherwise be performed.

"4. In what way shall these societies obtain the means of

prosecuting their several objects? Must they employ agents to solicit donations, or can their treasuries be replenished in any other way? Can the ministers of the gospel, carry forward these operations without the assistance of agents? and if so, will they do it?

"As to the efforts of ministers, there is here or there one who comes forward on behalf of the operations of the day efficiently without the assistance of agents. But, in general, I seriously doubt whether without this assistance much would be accomplished by them. Most of our evangelical ministers do feel, I trust, an interest in the various enterprises of Christian benevolence, and are in some good degree acquainted with the leading facts relating to them. But it cannot be expected that they should have that minute acquaintance with each great object, or should take that deep interest in it which is found in the agent whose time and thoughts are almost exclusively devoted to the object. The agent then in all probability will plead the cause intrusted to him with more ability than the minister, and of course with more success. Even the ministers who are most efficient will often derive material assistance from the visits of an agent, and their people will be stirred up to efforts far beyond what they would have been if addressed by their own Pastor.

"Can the churches do the work of benevolence alone? If so, will they do it? They cannot do it to the best advantage but through the medium of Voluntary Associations, nor will they, as it seems to me, without agents.

"As things now are, I do not see that the benevolent enterprises of the day can be conducted in any way essentially different from that which has been adopted. It is however, desirable, that the Pastors of churches should act more efficiently in relation to them than many of us have hitherto done, and that churches should make it more of a regular, systematic business to contribute statedly according to their ability to the several objects to which their attention is called. Could a plan be devised appropriating one portion of the year to the Bible cause, another to Domestic Missions, another to Foreign Missions, another to the Education Society, another to the Tract Society, another to the Sabbath School Society, &c., and a pledge be obtained from ministers and churches that at the several specified seasons they would in the way which might be thought most judicious, take up the claims of the several Societies, and contribute what they could respectively raise in aid of them, it might be an improvement of the present plan.

"The desideratum is, in what way can the wheels be made to move and continue moving to the best advantage, at the least expense of time and money? Probably we have not as yet had sufficient experience to solve this problem, but so far

as past experience does go, it seems to me to lead to the following conclusions.

"1. At present it will not be safe to leave the cause of benevolence to the spontaneous exertions of ministers and churches. It would languish in their hearts, and be neglected in their efforts. They need to be acted upon 'ab extra.'

"2. Appeals to the Christian public from the press are not sufficient. Something may in this way be done. Some minds will be nerved, but no general movement will be effected.

"3. The most effective method, is the employment of living, speaking agents, men of judgment, men of zeal, deeply interested in the subjects for which they plead, and able to plead for them intelligently, and impressively.

"4. Some discretion is needed in the selection of agents, and of the proper times and places, when and whither to send them. Much evil has in several instances been done by injudicious management.

"5. Great good is likely to result in several departments of Christian beneficence from permanent agents. By securing the continued services year after year of a judicious, devoted, enterprising, persevering man, in aid of a particular object, within such limits as may be sufficient to give him full employment, you take probably the surest course, as things now are, of promoting these objects.

"6. It should be a leading object with the Directors of benevolent societies so to marshal the Christian host, that the divisions, regiments, and companies of which it consists, may act systematically in concert, and if possible, spontaneously, in carrying forward the great end to which their Commander is calling them. And the time may come when so much light will be communicated through the whole body, such a state of feeling will exist, that all will go forward, doing with their might, whatever their hand findeth to do without solicitation, and needing no other guidance than that of their ordinary leaders."

(O. p. 299.)

The kind of Agents needed to sustain Benevolent Societies.

The former part of the following list of Societies is taken from the London Christian Magazine, and includes only British Societies; the latter part has been obtained from various sources. The history of these institutions shows that they succeed in accomplishing the object they have in view, in proportion, ordinarily, to the amount and quality of the agency employed. This most surely is the case in reference to the Societies of this country.

America, it should be remembered, was first colonized by missionary efforts, commencing with 1620, from which several institutions arose; among which are to be reckoned, "The Incorporate Society for Promoting Christian Knowledge," formed in 1698, and a branch of this, denoted "The Society for the Propagation of the Gospel in Foreign Parts." These arose out of the First Bible Society, formed in 1670, at whose head was Dr. Thomas Gouge; and the "Society or Company for Propagating the Gospel in New England and the Parts adjacent in America," in 1663, whose principal founders were the Rev. Richard Baxter, Henry Ashworth, Esq. and the honorable Robert Boyle.

1709. Society for Promoting Christian Knowledge in the Highland and Islands of Scotland.

1732. The Moravian Mission commenced.

1736. Rev. John Wesley went a missionary to Georgia.

1737. Rev. George Whitfield went to join Mr. Wesley.

1760. The Book Society for Promoting Religious Knowledge among the Poor. This was a kind of Bible Society; and as its subscribers receive back their amount of subscription in the most valuable religious books chosen by themselves, at a reduced price, with liberty to purchase any amount at the price, we recommend it to the consideration of all our readers.

1780. The Naval and Military Bible Society.

1781 and 1784. In the former year Mr. Wesley, in Conference, determined on sending assistance to America, and various labors were undertaken in the West Indies, under the direction of Dr. Coke; but in the latter year, the Methodist Missionary Society was formed.

1785. The Sunday School Society was formed.

1792. The Baptist Missionary Society.

1795. The London Missionary Society.

1796. The Scottish Missionary Society.

1796. The Village Itineracy, or Evangelical Association for spreading the Gospel in England.

1796. The London Itinerant Society.

1797. The Baptist Home Missionary Society.

1799. The Religious Tract Society.

1800. The Church Missionary Society.

1803. The Sunday School Union.

1804. The British and Foreign Bible Society.

1805. The British and Foreign School Society.

1806. The London Hibernian Society.

1808. The Society for Promoting Christianity among the Jews.

1812. The Prayer-book and Homily Society.

1814. The Irish Evangelical Society.

1816. The Irish Society.
1818. The Port of London Society for Promoting Religion among the British and Foreign Seamen.
1819. The Home Missionary Society.
1822. The Irish Society of London.
1823. The Ladies' Hibernian Female School Society.
1825. The Christian Instruction Society.
1828. The British Society for Promoting the Religious Principles of the Reformation.

Other Societies are added:—
1. Society of Jesus, or Jesuits, for the Conversion of Infidels and Heretics.—1539.
2. Propaganda, or Society for Propagating the Catholic Faith.—1622.
3. Society in London for Promoting Christian Knowledge.—1698.
4. Society for Propagating the Gospel in Foreign Parts, England.—1701.
5. Royal Danish Missionary Society, by Ferdinand IV.—1704.
6. Missionary Society of Halle.—1707.
7. Scottish Society for Propagating Christian Knowledge.—1709.
8. Russian Ecclesiastical Mission of China, to instruct missionaries in the Chinese language, Greek Church.—1727.
9. Moravian, or United Brethren Missionary Society.—1732.
10. Sabbath Schools in England, by Raikes and Stock.—1781.
11. Methodist Missionary Society, England.—1786.
12. Baptist Missionary Society, England.—1792.
13. Society for Conversion of Negro Slaves in the West Indies.—1794.
14. London Missionary Society.—1795.
15. Edinburgh Missionary Society.—1796.
16. Church Missionary Society for Africa and the East.—1798.
17. British and Foreign Bible Society.—1804.
18. American Board of Commissioners for Foreign Missions.—1810.
19. Massachusetts Temperance Society.—1811.
20. Moral Society of Connecticut.—1813.
21. Massachusetts Peace Society.—1815.
22. London Peace Society.—1816.
23. American Education Society.—1815.
24. Sunday Schools introduced into New York.—1816.
25. French Society of Christian Morals.—1816.
26. Congregation of Missions in France.—1816.
27. Bible Society of Poland.—1816.

28. American Bible Society.—1816.
29. United Foreign Missionary Society.—1817.
30. Bible Society in Germany.—1817.
31. Protestant Bible Society, France.—1818.
32. Prison Discipline Society, established at Boston.—1825.
33. American Temperance Society.—1826.
34. British and Foreign Temperance Society.—1831.
35. American Home Missionary Society.—1826.
36. American Colonization Society.—1819.
37. American Tract Society.—1825.
38. American Sunday School Union.—1824.
39. Baptist General Convention for Foreign Missions.—1814.
40. American Missionary Society of the Methodist Episcopal Church.—1819.
41. American Missionary Society of the Protestant Episcopal Church.—1820.
42. American Anti-Slavery Society.—1833.
43. American Seamen's Friend Society.—1828.
44. American Peace Society.—1828.
45. American Temperance Union.—1833.
46. American Unitarian Association.—1825.

The Names of the different Benevolent Societies in the United States, and also their receipts for the year 1837–8.

American Board of Commissioners for Foreign Missions,	$252,076
American Baptist Board for do. do.	63,070
American Education Society,	55,660
American Home Missionary Society,	86,522
American Bible Society,	85,676
American and Foreign Bible Society,	33,000
American Tract Society,	91,732
American Sunday School Union,	56,582
American Seamen's Friend Society,	14,173
American Temperance Union,	
American Baptist Home Missionary Society,	16,035
American Colonization Society,	12,748
American Anti-Slavery Society,	44,094
American Peace Society,	3,065
Domestic and For. Miss. Soc., Protestant Episcopal Church, Foreign Missions,	27,193
Domestic do.	26,000
Board of Foreign Missions of Pres. Church,	44,748
Methodist Missionary Society,	90,105
General Assembly's Board of Home Missions,	38,000
Do. do. do. Education,	35,069
Northern Baptist Education Society,	6,086
New York do. do.	12,500
Board of Home Missions, Gen. Syn. Ref. Dutch Church,	4,000
Board of Education, do. do.	4,046
Board of Foreign Missions, do. do.	11,372
Baptist General Tract Society,	10,264
Massachusetts Sabbath School Society,	19,000
Prison Discipline Society,	2,958
American Unitarian Association,	2,957

(P. p. 317.)

Revivals of Religion.

Revivals of religion to a greater or less extent have at times prevailed ever since the church has existed. Many and signal instances of them are recorded in the Old and New Testaments. God at times remarkably displayed his power and grace in building up Zion. This was the case in the days of David and Solomon, Asa and Hezekiah, Josiah and Ezra. In the time of John, the harbinger of Christ, the Spirit was poured out in copious effusions. On the day of Pentecost, by the preaching of the Apostles, attended by the special influences of the Holy Ghost, three thousand were added to the church. Multitudes were converted in Samaria. There were various seasons of refreshing from the presence of the Lord in the first centuries of the Christian church. The Gospel had free course and was glorified. This also was the case in succeeding ages. In the sixteenth century, there were unusual effusions of the Spirit which attended the labors of the Reformers in Britain, Germany, Switzerland, Denmark, and Holland. A revival took place in France, about 1550, in the time of those distinguished divines Farrel and Viret. There was an extraordinary revival of religion, in 1625, in Scotland. Such was the revival, in 1628, in Ireland. In the time of the plague in London, in 1665, multitudes were brought to renounce their enmity to the cross and bow to the sceptre of Jesus. In 1732, and 1733, God was pleased to pour out his Spirit on the people of Saltzburg in Germany. More than twenty thousand were converted from Popish darkness to the pure gospel of Christ, and very many hopefully became the subjects of the grace of God. About this time there were extensive revivals in England, Wales, Scotland and the British Provinces in North America. There was a most powerful revival of religion in the United States, more especially in New England, in the days of Whitfield, the Tennents, Edwards, Brainerd, Wheelock and Bellamy. During this period twenty-five thousand persons were probably added to the churches. This revival of religion is attested as being a glorious work of the Spirit of God, by one hundred and eleven ministers of the gospel, most of whom were assembled at Boston, in 1743. About the commencement of the nineteenth century, revivals of religion prevailed in the Carolinas, Georgia, Kentucky, Ohio, Tennessee, Pennsylvania, New York, New Jersey, and New England, especially Connecticut. More than one hundred towns in that State were visited with the effusions of the Holy Ghost. For the last twenty years, there has been

a series of revivals throughout the land. During the years 1831 and 1832, probably as many as one hundred thousand souls were converted to Christ. Between three hundred and fifty and four hundred young men in our public institutions of learning were hopefully brought to rejoice in the Saviour of sinners. This is the Lord's doing, and it is marvellous in our eyes. It is not by might nor by power, but by my Spirit saith the Lord of hosts. The glorious victories of our King should call forth the devout aspirations of our souls. These should be declared abroad as memorials of divine grace. The trumpet of praise should sound when the King of Zion cometh in triumph having salvation. It is grace—grace. To God be all the glory.

See "Fleming's Fulfilling of the Scriptures;" "Gillies' Historical Collections;" "Calamy's Life of Baxter;" "Prince's Christian History;" "Dwight's Life of Brainerd," and "President Edwards's Narrative of Revivals."

(Q. p. 334.)

Millennium.

The word Millennium, in its etymological import, means a thousand years. It is expressly applied to that time when, according to prediction, the church will be in a far greater state of prosperity and happiness than it ever yet has been. The word is based upon the repeated use of the phrase, a "thousand years," in the first six verses of the twentieth chapter of Revelation. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they that sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the

second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

"This passage all the ancient Millennarians took in a sense grossly literal, and taught that, during the Millennium, the saints on earth were to enjoy every bodily delight. The moderns, on the other hand, consider the powers and pleasures of this kingdom as wholly spiritual; and they represent them as not to commence till after the conflagration of the present earth." The Millennarians, or Chilianists, believe the saints will reign on earth with Christ a thousand years. These views are not embraced by Christians generally in the present day. Most of them believe, that the Millennium is that time in which "there will be far more eminent measures of divine knowledge; of holiness of heart and life; and of spiritual consolation and joy, in the souls of the disciples of Christ, than the world has yet seen: and these will not be the attainments of a few Christians, but of the general mass. This delightful internal state of the church will be accompanied with such a portion of external prosperity and peace, and abundance of all temporal blessings, as men never knew before. The boundaries of the kingdom of Christ will be extended from the rising to the going down of the sun; and Anti-christianism, Deism, Mohammedanism, Paganism, and Judaism, shall all be destroyed, and give place to the Redeemer's throne. By the preaching of the gospel, the reading of the Bible, and the zeal of Christians in every station; by the judgments of heaven on the children of men for their iniquities; above all, by the mighty efficacy of the Holy Ghost, will the glory of the latter days be brought about. Religion will then be the grand business of mankind. The generality will be truly pious; and those who are not, will be inconsiderable in number, and most probably be anxious to conceal their real character; and their sentiments and practice have no real weight or influence on the public mind."

That there will be such a state and period of the church as is here described by Dr. Bogue, is certain from prophecy. Whether this time is intended in the passage of Scripture quoted above, is not material to the present notice of this subject, and will not, therefore, be considered. Suffice it to say, that Millennium is the appellation given to the happiest state of the church on earth. And this is the light in which it is here used.